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THE PACIFIC

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A religious and family paper.

Volume XLIX Number 38

Revelation Complete.

THERE are those who contend that revelation is not closed, that it is still going on. What they mean is that the knowledge of God given in the New Testament is being continually illustrated and verified by the experience of the Church. But that is not to say that new knowledge has been given. If anything new has been added to our knowledge of the Kingdom of God, what is it? Put it into words and see whether it can not be found better expressed in the New Testament. So far as it is true it is all drawn out of that book, which remains the perfect test and arbiter. We can have no further knowledge of God than the knowledge given in revelation. The new revelation will come with the appearance of Christ our Life in glory.—*W. Robertson Nicoll.*

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . without partiality and without hypocrisy"

W. W. PERRIER, Editor.

San Francisco, Cal. Thursday, 20 September, 1900

"The floods have lifted up, O Lord,
The floods have lifted up their voice;
The floods lift up their waves.
Above the voices of many waters,
The mighty breakers of the sea,
The Lord on high is mighty."

Last week we published a letter written by the Rev. E. Curran, in July, at York, Alaska, to which place he had gone to inaugurate Congregational church work. Now, word comes that he soon found the field to be one the working of which would be a waste of home missionary funds. Accordingly it was speedily abandoned, and Mr. Curran is reported to be on his way to Seattle, not at all enamored with the outlook in Alaska. Two years ago The Pacific stated, from its knowledge of the territory, that work ought to be undertaken very cautiously in Alaska. In such a country as that the city of today may be worse than a deserted village tomorrow. We understand it to be the judgment of the Rev. H. M. Tenney that there are both a need and an opportunity at Nome. We hope that there will be such business permanency there as to give great usefulness to the Congregational church organized some months ago. But be that as it may, far be it from us to say that the money expended there has been wasted. That little church has already brought light and cheer to many a heart. And as to the building, should the town go down, it can be transported to some needy point elsewhere. Although the Rev. Mr. Robbins is recovering from his illness he has thought it best to resign the pastorate, and for a few weeks, untill another suitable man can be secured, the work is being carried on admirably by the Rev. H. M. Tenney. It is with no critical spirit that we write this editorial note; but with the experience of the last two years to guide us, we are confirmed in the opinion that it will require the exercise of much wisdom to avoid a waste of missionary funds in Alaska.

Regular church services are now being held by the Congregationalists at Palo Alto. Two weeks ago the Rev. Frank J. Culver, who has for some time been doing foundation work under the direction of the Southern California Home Missionary Superintendent and caring also for pastorless churches, came up from Pasadena to inaugurate and take temporary charge of the work at Palo Alto. No church will be organized at present. The purpose is merely to gather and unify the Congregational forces, and to organize a church only when it shall have been seen that there are need of it and promise of speedy usefulness. Mr. Culver found enrolled the names of seventy persons, including the children, who would identify themselves with permanent Congregational work in Palo Alto. And he is of opinion that a church of about forty members could be organized there at once, and from eight hundred to a thousand dollars be pledged for current expenses. There are persons of our Congregational fellowship hereabouts who have questioned the wisdom of any step toward the organization of a Congregational church at Palo Alto in the near future; but we doubt not that they will be quick to admit their mistake if this preliminary work shall show, as the Palo Alto people hope it will show, that there is an opening there for such an organization. It is argued by some that the churches already there, and the university church—which will undoubtedly have ere long the services of some such popular preacher as President Jordan hoped to have when he was endeavoring to draw from the First Congregational church of Oakland its beloved pastor—will be all that is needed for some time yet. On the other hand the people of the village claim that a university church, more than a mile away, can never meet the needs of the villagers; that this will be mainly for students on the college grounds and for the professors and their families, and

that the residents of Palo Alto should have their own churches. The Congregationalists already residing there believe that a Congregational church would in no way damage existing churches, and that its organization would bring many more Congregational families into the community, all things resulting in a few years in a strong and influential church. The comity committee has decided, so we have been told, that no principle of comity will be violated by such an organization, and we shall not be surprised if we are called upon before the first of January to announce that it has been effected.

More as to Admission Day.

The editorial in our last week's issue entitled "Did It Pay?" was written while the spell of the semi-centennial festivities was yet unbroken. These lines are penned amid the prosaic surroundings of the dismantled city, and while life and business are seeking their wonted channels. Not only are the external adornments removed, but physical and mental reaction have taken the place of feverish excitement. Those are the favored ones who leave such scenes of hilarity while the glow is yet upon them. "Clearing up" experiences are not joyous. There is pain in good-byes, even from casual companions; and lonesomeness in treading a "banquet hall deserted." No wonder, then if, amid the city's faded flowers and heaped-up debris, the question, Did it pay? continues uppermost in thought. It has pressed heavily upon other minds, too, if we may judge from some sane reflections of the San Francisco Post. Would it not have been in every way better, a writer in that paper asks, if the celebration had taken some other form, or at least had incorporated some features of higher type and more enduring quality? Granting a certain value to that upon which so much thought and strength and money were expended, "which all has perished in the using," was it not possible to have devised a celebration more consonant with the dignity of the occasion, truer to California's divinely guided history and phenomenal growth, and nearer to the best civilization of today? Would not some great work of public utility or beauty, remaining for the inspiration of the generations to come, have been both for residents and visitors a source of more satisfaction, both present and future?

Well, it is too late to change anything now, and perhaps such criticisms may seem useless or worse. Yet there may be an advantage in holding the thoughts to this point, for similar occasions will be continually demanding due recognition, and the mistakes of today may become the wisdom of tomorrow.

We might gain valuable hints from the ways of the Chinese, childish as many of their observances appear to us. A general balancing of accounts, for example, forms a principle feature of their New Year's festivities without which they would be incomplete. And even more to our purpose was the old Hebrew Jubilee. The whole trend of this semi-centennial celebration was toward the renewed acknowledgment of God as their sovereign, trust in him for protection and devotion to his law as the supreme authority. Everything also tended to the expression and development of a brotherly kindness toward each by all; the land had rest, slaves were set free, those who had been impoverished were restored to their ancestral possessions, provision was made for the support of indigents; most significant of all was its connection with the great day of atonement, which it immediately followed, and wherein a foundation of forgiveness and restoration to divine favor was laid.

The outward features of any celebration of today must, of course, be unlike to theirs, but in the spirit, the ancient festival still remains an ideal far above, in zeal, dignity and congruity, that which has just passed. Might it not be possible even yet, indeed, for some of our large-minded, public-spirited citizens to fill up that which remains behind of due commemoration by some wise charity which shall carry down the record of this first semi-centennial in blessing far into the future?

The Pacific.

The Pacific has been in existence nearly fifty years. During no other period of its existence have the difficulties of its publication been as great as they have been for the last five years. Gradually, for many years, the persons who had been attached to the paper in its earlier history have been passing into the life beyond, and it has not been possible to secure from the younger generation and from the people coming hither from the East enough new subscribers to compensate

for their loss. There are in our midst today many people from the East who cling to the religious papers which they had taken in their old homes, seemingly unaware of the fact that the enjoyment of life on this coast lays upon them a responsibility as to all the interests and institutions calculated to build up here a true and enduring life. Five years ago, with the hope that a larger number would be brought to the support of the paper, the subscription price was reduced from $2.50 a year to $2. That reduction in price marked a crisis in the history of the paper. It did not result in any increase in the number of subscribers, and the total receipts were reduced the following year to the amount of a thousand dollars. About that time the advertising situation began to change, and such has been the change up to date that it is more difficult to secure one thousand dollars' worth of advertising at the present time than it was to secure twenty-five hundred six or eight years ago.

Three years ago, at the most critical time in the history of the paper, the present writer became connected with it as editor and manager. It was seen at once that the loss of fifty cents on each subscription because of the reduction in 1895, and that entailed by a decreased advertising patronage, must be made up in some way if the paper were to be continued. For this purpose the purchase of a linotype was urged, but because of the amount of money required to do this the adoption of the plan was deferred for more than a year, while several unfortunate experiments were tried which brought the paper to the very brink of ruin.

Within three months from the time the linotype was first running in the office the business was brought up, from a deficit of $125 a month, very nearly to a paying basis. Indeed, for the last sixteen months we would have been able to meet each week all the expenses of publication if there had been the thoughtfulness and loyalty on the part of our church people that there should be. It has been very difficult to impress the individual responsibility. Many do not realize, seemingly, today, that their subscriptions are highly important for the success of the paper, nor that it is extremely difficult to meet expenses unless subscriptions are paid generally in advance, or within two or three months after the time they are due for the year. It has been necessary to ask prompt renewal of subscriptions; accordingly not a few names have been lost from our list. New ones have been added; but not in any great numbers, because there have been no funds to use in sending out a canvasser, and no one will work long at it on a commission.

Now, with the receipts within a few dollars of the amount needed to meet the monthly expenses, we have felt justified in calling to our assistance for a time the Rev. F. B. Perkins, with the intent of going out among the churches a portion of the time during the next three months, in an effort to increase the number of subscribers. Attendance at the Washington, the Oregon and the Southern California Associations is planned. What will the response be? Five hundred new names ought to go upon the subscription list before the 1st of January. With the number of subscribers thus given it would no longer be necessary for one man to do the work of two, a more creditable paper could be printed, all our Congregational interests on the coast would be better served, and far greater things than would be possible otherwise would be accomplished for the good of man and the glory of God.

Learning to Practice Good Works.

Practical goodness is not an easy achievement. Many minds do not appreciate this. To them it seems a very simple matter; one which any child can grasp. And so it is, if only one's individual life is regarded, or his relations in a primitive state of society. In such cases the questions are often serious, but not puzzling. In a social system as complex as that of a modern state, however, the problems presented are both serious and puzzling.

Take the matter of alms-giving, for example. The Scriptural injunction applicable to the case and decisive of duty may seem to be, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away"; "If even thine enemy hunger, feed him, if he thirst, give him drink." But this is precisely what our wisest philanthropists tell us should not be done. Charity, so-called, can be safely dispensed only by experts, very cautiously, after the most careful inquiry. To

neglect these precautions is to inflict injury under the guise of benefaction. It is one of the first lessons impressed upon a charitable giver.

As between objects in themselves worthy, also, it is often a delicate and difficult task to so distribute one's bounty as to preserve the due proportion and secure the largest efficiency. How so to give for the relief of sufferers from the Texas cyclone as not to impair their manly independence, or imperil the missionary causes of the day, is such a problem. And the difficulty indicated here is continually arising in various forms between rival interests.

Judicial procedures through our courts of law is another sphere in which difficulties confront the practise of good works. What shall be the principle underlying criminal jurisprudence—vindictive, preservative, or corrective? Or, if all of these have place, then in what proportion and order of sequence, and how applied to specific cases? How will the treatment of criminals be affected thereby, as, e. g., in the matter of indeterminate or graduated sentence, or parole? How far may heredity and environment, provocation, or intoxication, enter as factors into judgment and qualify sentence? And in what ways may crime be most effectively forestalled and society protected, and sin prevented? These are questions which are claiming the best thought of the most enlightened philanthropy of the day, the difficulties of which they will be readiest to admit who have examined the subject most thoroughly, and thought upon it most profoundly.

Near akin to these is the field of social science and practical fraternity—the mutual relations of communities and nations, and what they owe to each other; the brotherhood of capital and labor, of brain workers and hand workers; the state as the owner of public utilities; the equitable distribution of business profits, the moral principles involved in trusts, strikes and lock-outs, with all which these suggest; methods of temperance and other reforms, national expansion and colonial dependencies—the right and the wrong, the profit or the loss of these.

And then there is the whole class of problems which may be classed under the head of Christian casuistry, which is nothing less than the law of righteousness applied to specific cases; questions of personal conduct, affecting intercourse with the various classes one meets with in society; where the course must be steered between unsympathetic avoidance and the betrayal of sacred trusts.

Vital concerns all these are, lying at the very fountain-head of good works; but practically as difficult as they are important; not to be successfully prosecuted save at the cost of much wisely directed effort. Like all such work, also, it involves an educational process, a training of the faculties in the discernment and habit of conduct. Like all educational processes, also, this training needs to be upon broad, general lines, in order to effectiveness. He is best qualified to deal with particular problems who has accustomed himself to search for the great fundamental principles, and to bring these to bear upon every individual decision. He needs to acquire the habit of doing so, of learning how to practise, and to maintain himself in practising, good works. This, therefore, is the sum and conclusion of the thoughts preceding, this the paramount obligation of Christian life, that those who have believed in God learn how to practise good works.

The Relation of Parents to the Sunday-school.

BY F. F. BARBOUR.

It may be reasonably assumed that all intelligent parents desire their children to be as well equipped as possible for the battle of life. To this end they send them to public or private schools as their judgment dictates, and see to it that the children apply themselves to the work laid out by teachers. They assist them, encourage help and praise them when the work is well done; correct and chide, if need be, if it is slighted or neglected. They know more or less well the teachers, and help them by suggestions and information regarding the child's characteristics. All this and more is done in our day schools by most earnest, intelligent parents.

But in none of these schools is there taught anything of the life of the Master, his teachings, or of the vital relations of the child to his Maker. Such vital and personal relations can be completely taught only in the home. No school, no teacher, can do it as well, or as effectively, as the mother and the father, who by precept and example are a daily living lesson to the child.

The home, therefore, is, or should be, the real Bible School. Here should be taught by easy steps the truths and rules of right living

which are to guide the child into maturity and to form character, strong to withstand temptation, and full of love and kindness to those about.

But in the hurry and bustle of modern life, we often fail to realize that these things are as essential as grammar, arithmetic and spelling, and we relegate Bible teaching to an inferior place or to an irregular hour here and there.

This habit the Bible School would try to change by a course of regular, systematic study of the Bible. To this end courses of efficient officers, able and conscientious, teachers are provided and much of time, labor and money is spent to increase the knowledge of the Bible.

To the parents who believe that the Bible contains the real rules of right living and the principles underlying the relationship of man to his Maker, there should be great joy that the Bible School exists. They should, and in many cases do welcome it eagerly as a help to their own efforts to teach the Bible in their homes. The children of these parents are not only properly dressed, and provided with a nickel for the box, but they are helped, encouraged, urged to study the lesson. It is treated as equally important as the day-school lesson in Latin or English. Often these parents do more and aid by setting the example and attending Bible School themselves. To such, all honor and praise and may there be many more!

But how many more give the Bible lesson no thought, and are satisfied if the child goes to the school, behaves well or not as the case may be, and comes home in time for Sunday dinner. How many care little or nothing whether the child goes or not!

Now are not these parents missing much for the help and character-building of their children? I submit that they are, and this is true from whatever standpoint they regard the Bible and its writers and teachings.

As a work of literature, nothing better or higher can be found. As a book of moral and ethical teaching, it cannot be surpassed. As a life of the Messiah, the perfect One, it contains more of help than all other books. And as an expression of the everlasting love of the Creator toward his children, it is the greatest book ever published.

Any one of the above views makes it well worth while to be studied and studied well; and it should be the parents duty and pleasure to see that the child studies it.

And the Bible School, being one place in which it may be studied, should have the hearty, earnest, prayerful support of every parent. It should be their pleasure and duty to see that the child studies the lesson. And more than all the child should know beyond all question that the parents approve and support the Bible School.

Then, too, the teacher ought to have the parents' recognition and help. An appreciative word now and then goes far to help over the rough places, of which there are many. The task of teaching being taken voluntarily, and there being no discipline save that of love, the work is not all easy. It is often done at no small sacrifice. It deserves recognition from the parent.

In short, admitting the value of Bible knowledge in the mind of the child, the relation of the parents to the Bible School should be close, earnest, helpful, glad, willing and personal.

May it not become more so for every parent in this church and congregation?

Our Northern Outpost.

BY REV. EDWARD CURRAN.

During my general missionary journey in this part of northwestern Alaska, under the auspices of the A. H. M. S., I visited the most northern mission post of the A. M. A. located at Cape Prince of Wales. After doing some preaching and general missionary work in York and after being stormbound there for over two weeks, the U. S. revenue cutter Bear steamed into the "offing" on the morning of August 14th and from the genial officers I secured a passage up to Cape Prince of Wales, which place I reached two hours after leaving York. At "the Cape," as it is called, I met Mr. W. T. Lopp and his noble wife. Here, on this difficult and trying field they have labored together for years to win the Eskimo from a life of degradation and sin to civilization and to Christ. That they have been successful in a large measure is evident from the esteem and respect in which they are held by the natives. Time would not permit me to preach to them or visit their Sunday-school, but I soon learned that the Sunday service was well attended and that the Sunday-school and prayer-meetings were in a healthy condition. The prayer-meeting has an average attendance of thirty-five and the Sunday-school, with a membership of 200, has also an average attendance of over 100. The whole spiritual tone of the natives is very good. Ministering to the people in spiritual things, however, is not all of Mr. Lopp's work. He is physician, teacher, interpreter, councilor, guardian and father of the whole native population of the village. In fact, he and his efficient wife are everything and all things to the Eskimos in all that region. An epidemic of measles and pneumonia has recently prevailed and out of a population of 350, forty-nine of them have died. This was a trying time, but during it all Mr. and Mrs. Lopp ministered in every way to the sick and suf-

fering. Mr. Lopp assisted largely in the final disposition of the dead. Few graves are dug by the Eskimos; they simply carry their dead to the rocky slope of some near-by hillside, cover the remains with three boards and then pile rocks on top of them. When no rocks are to be had, as I have seen in the vicinity of York, they lay the remains on the ground and cover them with boards. This custom does not seem so barbarous when we realize that the ground is frozen the greater part of the year, when digging is an impossibility. Mr. Lopp urges the burial of the dead whenever posible, and in quite a measure he has been successful, but changing ancient customs with any people is slow work. This summer the mission has been reinforced by the arrival of Mrs. Lopp's brother and sister. The latter will assist Mrs. Lopp in the care of her children, consisting of five, as well as teach in the Sunday-school. The former has been appointed government teacher for the natives and will take charge of the school this winter. Mrs. Lopp's father, who is interested in some mines around York, has also been a visitor to the mission this summer. One of the things which impressed me deeply during my brief sojourn at the Cape was a visit to the grave of Rev. Harrison K. Thornton, our former A. M. A. missionary, who was murdered by the Eskimos August 20, 1893. He it was, so Mrs. Lopp affirms, who laid the foundation for the excellent work that is now being done by the present missionaries in charge. The grave bore ample evidence of being well kept, as everything in connection therewith was trim and neat and the fresh-cut wild flowers from the Arctic slope also bore silent evidence that the slumbering martyr of the cross was still remembered in death by those who loved him in life. The head of the grave is surmounted by a neat marble monument—the gift of kind friends of Southport, Conn.—that stands out in full view of the Arctic ocean, as well as in full view of all ocean travelers who pass close to the Cape. This marble shaft stands as a tribute to the memory of the dead missionary as well as a testimony in favor of the Christ, whom he served and for whom he died—"He being dead, yet speaketh," in words that are eloquent and inspiring. His end seemed untimely and the pain of death was keen and brief, but the long burden of pain and sorrow is still borne by the bereaved and devoted wife, who watched by the dead form through the long and awful night of the tragedy. Yearly, Mrs. Thornton sends her gifts to the native boys and girls who help Mrs. Lopp to place flowers on the grave and keep it in order, and in addition to this she, last summer a year ago, collected money enough to buy lumber, which she sent to Mr. Lopp to erect a workshop for the natives, which is to be known in connection with the mission as the Thornton building, so Mrs. Thornton, while far from the scenes of her former labor, is still working to bring the Eskimo to the Christ for whom she has borne so much. A fact connected with the murder of Thornton that will bear recording here, and no doubt unknown before, is that one year later Mr. and Mrs. Lopp, both of whom had left the Cape for the time being, to labor at Port Clarence, moved back again and into the same house in which the sad affair had taken place. They cleaned the marks of the crime from off the floor and ceiling and took up anew their labors for Christ and the kingdom. During that year the house and its contents remained untouched by native hands and just as Mrs. Thornton in her grief had left them. During the seven years which have passed since that time the natives have changed and now the Cape Prince of Wales native, as a rule, is known as a clean, bright fellow, shrewd as a trader and a fair talker of English. The missionary has done and is doing a good work on these storm-swept and ice-bound shores.

A very interesting event occurred during this visit. The event was a double Eskimo wedding, which I solemnized in the home of Mr. and Mrs. W. T. Lopp. The affair was quiet, simple and impressive. The brides were both appropriately dressed in neat fur parkies and the young men were dressed in wool sweaters and substantial store-made American clothing. Miss Nora Nowadluk, who had been Mrs. Lopp's nurse girl for three and a half years, became the happy wife of Mr. George Ootenna and Miss Alice Nowadluk became the happy wife of Stanley Kiryearsuik. She had been house girl with Mrs. Lopp for six years, and both the girls proved themselves efficient assistants of Mrs. Lopp in her household duties and the care of the children. The young women, who are sisters, are quite intelligent Christians and faithful members of the church and Sunday-school. The same is true of the young men, who are bright, industrious fellows and are engaged in herding the reindeer near the Cape. After the ceremonies, light refreshments were served by Mrs. Lopp and Mr. Lopp's two music boxs were called into play and with the singing of gospel hymns by all present a very merry time was enjoyed by all.

The young people left next morning in a skin boat to spend their honeymoon near Cape York to which place the reindeer herd had recently been moved. The young men did not forget the regulation "fee" for the officiating clergyman, which consisted of a walrus skull, with the ivory tusks attached, two mastadon teeth, two pair of muklucks—native shoes—and two white fox skins. This is a wedding "fee" which the writer believes has never been duplicated.

The Benevolent Activities of Church Life in the Coming Century.

[A paper by the Rev. Philip Coombe before the Pacific Coast Congregational Congress.]

It is very appropriate that benevolent activities should be discussed as one of the forms of church life, for churches which have no benevolent activities have no life. They may have ecclesiastical organization, large and increasing membership, great and growing congregations, eloquent ministers and shrewd officials; they may own property, be out of debt, have a name to live and yet be dead.

One of the best methods for reviving such churches or, in fact, any churches is for them to answer the summons to awake and put on the beautiful garments of benevolence and rise to the holy and heavenly places which Christ is willing to share with them in glory and honor and dominion and power.

We cannot answer the question of this program. We cannot say anything about the twentieth century with certainty, only as we speak with Divine authority. The ideas of men are changed; their plans are altogether set aside by unforseen events. It is only as we stand upon the Word of God, are instructed by the Spirit of God, and have the mind of Christ, that we can successfully plan for the future. It is very evident that the churches' benevolent activities will require a greater supply of funds than ever before, because of the multiplication of opportunities for the distribution of these activities. The twentieth century will demand more than spasmodic outbursts of benevolence, as surely as Southern California needs more than occasional torrents which water the soil and fill the river channels for a little while, but which leave them dry all summer, and oftentimes all the year. What is needed is constant showers and perennial streams of benevolence, which shall keep all the churches full to overflowing with that which is needful to do that which Christ has committed to it to do in all the world.

Some of the ministers and members of our Pacific Coast Congregational churches have followed the best method ever devised to bring about this desirable result. They have obeyed the law given to the human race by one who knew when he delivered it, what would be required and what would be right for all the ages, and for every individual. We have had humble and honorable men—some have been members of the First Congregational church of Oakland—who have regularly pledged a tenth of their income to God's cause, who have given more than that when they were able and when unable to keep their tithe pledge through business reverses, have made out promissory notes for the amounts unpaid with interest until they were able to pay both notes and interest in full. There are members in our Pacific Coast Congregational churches who give regularly a quarter of their income and more for benevolent purposes. There is a glorious promise that the divine method will be carried forward vigorously into the twentieth century because our young people have taken hold of it. Many of them belong to the Tenth Legion and they are continually seeking recruits for their noble army.

That the tenth of all our income should be devoted to religious purposes seems to have been understood from the beginning. Abraham and others obeyed it, the heathen also in their idolatries, the old Testament everywhere enjoins it; the last direct command in it is that the nation should bring the whole tithe into God's storehouse, and attached to the command is a splendid promise to be obedient. That law has never been repealed.

This most perfect plan of benevolence that we have ever seen is put before us in the Pentateuch, in which four tithes, besides free-will offerings, are to be given for the support of the services of the sanctuary, and for the sustenance of the poor, the stranger, the fatherless and widows, for whom a wealthy and wide hand was to be always open and ever extended, which to think of closing was wickedness. (Deut xv: 9; see also, Leviticus xxviii: 30-34; Deut. xii: 5-8; xiv: 28, 29; xv: 7-18; xvi: 17; xxvi: 11-16.) The principal tithe belonged to God. It was called the Lord's tithe, holy unto the Lord. It was the rental which God demanded for the privilege of using his wealth in the world.

This method was not set aside when Christianity arose out of Judaism. The only words of commendation which Christ ever uttered concerning the Scribes and Pharisees of his time referred to their scrupulous observance of the tithing law, and it is remarkable that he expressed it in the very center of the strongest denunciation that was ever made by any man before any company of men: "Ye pay tithe of meat and anise and cummin." You have done your duty in that respect, but you have omitted it in others.

Even the new converts from heathendom in the first century were admonished to put aside every week according to the way in which God had prospered them (I Cor. xvi: 2), and to abound in the grace of benevolence (II Cor. viii: 5). Is there any reason why Christians today should do less than they? Are there not many reasons why they should do more? The same necessities exist now that existed then, with greater advantages, and there is no reason to believe that they will be less in the coming century.

If the Roman Church in the fifteenth century prostituted the tithe from its original purpose and used it for self-aggrandizement,

and if the State in the sixteenth century, following the example of Rome in its attitude toward the priests, diverted the tithe to itself, and made a church dependent upon the State; if the thrones of wickedness have framed mischief by this law, it does not follow that they have thereby annulled it in the sight of God and abolished it from his commands to the children of men.

If it be thought that this law was given to the human race in its infancy, and that we have grown to such an extent that we do not need any such law now, let it be remembered that the human race is still in its infancy in benevolent activity. This we must acknowledge, even with the splendid results before us which the Ecumenical Missionary Conference has just demonstrated, for while the Rev. Eugene Stock of London said that "the sum of $17,000,000 is spent every year for Foreign Missions," it was also stated that "if only one-fourth of the Protestants in America and Europe gave one cent a day to Foreign Missions, it would yield a fund of over $100,000,000 for this object, and that it would take less than one-fiftieth of the Christian young men and women who will go out from Christian colleges in the United States and Canada within this generation, to furnish, according to the estimate of conservative missionaries, a sufficient force of workers to evangelize the world in this generation." We must bear this in mind as we think of our benevolent activities for the coming century, for President Angell of the University of Michigan, speaking on the same subject, said: "There is no lack of workmen ready. I venture to say, as president of a university—and I would appeal to every college president in the land, for confirmation of my words, that if the laymen will furnish the means, the colleges of America will double the number of foreign missionaries in the foreign field in five years. Every one of us college presidents knows noble young men and young women, whose hearts are burning with the intensest desire to enlist in this blessed work, to whom life seems almost a disappointment already, because no door opens to them, though they are knocking on every hand."

President Angell might have put his thought in another way for the door is open. The open door which Christ first named and which he unlocked has come to be the expression of commerce respecting the avenues of trade in foreign lands, which Christ is using, and will use the more, as the money is furnished to send these young people over the way already made for the redeemed to pass over.

We have, it is true, at least in covenant, taken a long step in advance of the legal method of keeping the churches' benevolent activities supplied, when we enter Christ's kingdom with the vow upon our lips that "with glad heart we lay ourselves, all we are, and all we own, at the feet of him who bought us with his precious blood." But the pertinent question might oftentimes be asked, How long will you and all you own remain at the feet of your Redeemer?

We are oftentimes assured that love is the great ruling principle in benevolent activity, and that when our love to God is perfected, there will be no need of our law; but we must not forget that our love to God is to be expressed and expanded through benevolent activity. The ritual of one denomination instructs the bridegroom to say to his bride in the marriage service: "With this ring I thee wed, with my body I thee worship and with all my worldly goods I thee endow"; but that bride is likely to have the most of those worldly goods, the freest use of them and the most of her husband's love, when the bridegroom makes a legal marriage settlement before the wedding, or makes a permanent arrangement to give her a regular weekly or monthly allowance from his income. It may seem hardly fair to emphasize to all the importance of the tithe, because it is harder now for a man who has only ten dollars a week and a family to house and feed and clothe, to give one dollar a week than it would be for another who has an income of ten thousand dollars a week to give a thousand.

That member of a Baptist church in this nation who last year was reputed to hold stocks worth $319,309,000 and who acknowledged that he had an income of $20,000,000 a year can better afford to give a million dollars a month than many of our church members can afford to give a dollar a month. But that is no reason why those who have but little should be slighted. And it must be granted that they who have little are willing to give more according to their ability than they who have much.

The tithe never excluded the poor from the blessings which come from sharing in the church's benevolent activities. Their condition was recognized, laws were given to save them from oppression and to provide for them in times of need, but none of them were released from the obligation of rendering to God the service he demanded, and so long as the people were obedient there was no complaint from any quarter. God's blessings were poured out upon the nation in accordance with his promises. There ought to be as much loyalty to the kingdom of heaven as to the government of earth. Nations tax themselves for carrying forward great enterprises for the protection of great interest, and the prosecution of great strifes; we do this even in a Republic. Shall the Republic of God be less faithful, sa-

gacious and loyal than the kingdoms of the earth. In 1899 this nation spent for military operations $229,841,254.77, almost without a murmur.

We have been boasting about the year 1899 as the banner year in benevolence in America, and that the aggregate amount of benevolent gifts was $79,749,958, but in reviewing the list of objects to which this sum was devoted we are made aware of the fact that only $2,-992,593 was bestowed through the churches.

Many Christians give to benevolences that are not under the name of the churches; if they were, the churches would have more influence than they now have; many persons who now look askance at the churches would enter them and assist them in their benevolent activity. Christian individuals help to carry on almost all the benevolence of the world, but oftentimes the churches get no credit because what they give is not given in the name of their benevolent organizations.

There is great need for the iteration and reiteration of the fact that the tithe is still the divine arrangement. This is one great law of God that we have failed to keep before the people as we should, and very many of them have reached the conclusion that they can get to heaven without doing anything.

Our thought has been directed so much to the encouragements to enter the kingdom of God that we have not made enough of the requirements of citizenship in that kingdom.

The promises of the Bible are so profuse in the direction of what we shall receive, get, obtain, have, secure, inherit, enjoy and the tendency of the human mind is so inclined to depend upon the bounty of another, that men are all too prone to think that the Christian life consists of rewards, and gifts, and everlasting bliss.

But every promise is conditioned. The promise of salvation upon belief, of forgiveness upon relinquishment of sin; of enlightenment upon the absorption of our will in God's will, of divine indwelling upon obedience to Christian commands, of peace that passes all understanding upon trust in God and prayer and thanksgiving in everything, of heaven on earth and heaven at God's right hand upon benevolent activities.

The people need instruction and inspiration in this direction. They will need it in the coming century. Many seem to think that if they are honest and truthful and temperate, it will be all right with them in the next world. It is necessary to teach these people, if possible, that it is not so much dishonesty, or lying, or profligacy, or drunkenness, or enmity, which send men to hell, although all of these do send them there, yet it is not so much these things as indifference to the church's benevolent activities.

When Christ represents himself as sitting upon the throne of judgment before all the nations, the dividing line which he stretches between heaven and hell is the cordon of benevolent activities. To all those who have assisted these activities, he says, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To all who have ignored them he says, "Depart from me, ye cursed, unto everlasting fire, prepared for the devil and his angels."

And it is not without good reason that he made these declarations. There is no bond of sympathy between that great heart of love, which led him to relinquish all the glory of heaven and to give himself a ransom for the whole world, and men who can see others in need of temporalities and spiritualities, without having any desire or disposition to help them.

Heaven would be no place for them. They would not be in harmony with the environment that surrounds the throne of the Lamb that was slain from the foundation of the world; they would not be in sympathy with the redeemed who worship there and who follow the Lamb whithersoever he goeth.

Dives lifted up his eyes in hell, being in torment—not because he had clothed himself in purple and fine linen and had fared sumptuously every day; not because he had been rich and increased with goods; but because he was not rich toward God and humanity, because he left Lazarus unclothed, unfed, and because his dogs had more compassion on Lazarus than he.

In order to have vigor and volume in the benevolence of our churches, the thought of the people must be directed to the multitude of sinners who are being lost every year, because we have not taken them the gospel. Men must be made to see that millions in the heathen nations are living without hope and without God in the world, that this separation is hell upon earth for them and hell hereafter for those who neglect them. This was the thought which in the first century sent the missionaries abroad everywhere.

The benevolent activities of the churches will be increased through the revelation of the good that is being done.

The Ecumenical Conference of Missions has been a magnificent manifestation of this fact in bringing before this nation and before the world veteran missionaries from every nation, leaders in the greatest benevolent activities of this age; in revealing the wonderful results of the labors among the lowest people upon the earth. In the heathen, christianized and civilized and liberalized; in the door of faith, opened to the most secluded nations, the

people have seen the good that can be done through the churches' benevolent activities.

After hearing the cultured and graceful Miss Silavarati Singh of India speak at the Ecumenical Council, ex-President Harrison said, "I am not a rich man and never knew what it was to have a million dollars, but if I had possessed that sum and had invested it all in Foreign Missions, and this woman was the only product of that investment, I should be amply satisfied."

Our Master went farther than that, when looking not upon a cultured Christian individual, but upon the rabble that finally demanded his life and took it in the most cruel way. With that ungrateful and degraded multitude in his presence he declared that one soul was of greater value than the whole world.

The churches' benevolent activities in the coming century will be increased through federation in religion. Many business men have been disgusted with religion in the past, through the endeavor of one sect to build itself up in a home district or in a foreign missionary field that was already fully occupied.

The movement already begun, to consolidate various religious organizations and to supply different church pulpits in a town with one minister instead of four or six, and to combine medical and missionary work in foreign lands will commend itself to all true Christians and intelligent citizens, and will hasten the millennium in the churches' benevolences.

These activities in the twentieth century may be stimulated by the unfolding of clearer visions of Christ Jesus to the people. In order to produce bountiful benevolence in our churches, we must have ever before us and keep ever before others the matchless and generous life of him who, though he was rich in all the glories of heaven became poor for our sakes, that we, through his poverty, might be rich. Men will be made to abound in this grace when they are brought to him who came that we might have life and have it more abundantly. Business men of financial ability are besieged daily by applicants from all denominations and institutions. Many of them are never sought at all for themselves, but only for what they have, and the impression is abroad that all the churches are after is their money. The Master never went to rich men for their money; the only account we have of his sending anywhere for money was when he sent Peter to the sea and to fish therein for the wherewithal to pay his tax. He went after men and they brought the money with them. When he drew Matthew from the receipt of custom, Matthew began to be generous in the activities of the new life into which he had been divinely led. When Christ saw Zaccheus and won him Zaccheus immediately began to plan to undo any financial wrong of which he was guilty and to be beneficent in the new kingdom that had just entered his home and enlarged his heart. The churches will win the rich when they seek them as Christ sought them. When church members generally obey the law of God for benevolence, the rich will be also gained and giantized in the Master's service.

Another incentive is the ease with which the churches' benevolent activities can be carried forward in the twentieth century. When Christ sent forth his disciples in the first century to reach all nations and to help him to make of them kingdoms of our God and of his Christ, he sent them into a world whose power was all against them; it was a godless power, a power that was under the dominion of the Prince of Darkness, a power that had driven all true joy out of human lives and crushed all pure religion out of human hearts —power that had laid violent hands on the person of our Lord and had galled even him with its heavy chains; it had pressed sharp thorns into his noble brow; it had snatched the hair from his adorable face; it had bruised and crucified his matchless body; it had broken his loving heart. This world power forbade the disciples to speak at all in his name; it put them into prison, it crucified and burnt them, and fed them to wild beasts by the thousands. But the stream of benevolence which coursed from Christ's side on Calvary has extended and widened into a mighty sea, which bears upon its resplendent tide that civilization which has made the world power of today the agent of Christ and the bearer of Christian influences all over the world. The growing ascendency and supremacy of the people who speak the language that we love, is helping to bring the whole world to the feet of him who bought us with his precious blood. In controlling the commerce of the world and spreading intelligence among all the nations; in discovering the richest gold mines and pouring forth their wealth, in constructing extensive railroads into the very heart of India, and China, and Egypt, and Africa, in sending great lines of ocean steamers across the deep seas, in covering the globe with the Stars and Stripes and the Union Jack—America and England are going forward into the twentieth century, whether they are planning for that or not, for the elevation of the heathen, to command respect for Christianity, to enforce law, to administer justice and to guarantee liberty to all races of men and conditions of society. We have been brought as a nation against our will and in spite of our protests into close contact with that great field of God which is the world. The divine command, and the greatest command, in my judgment, is, "Go, teach all na-

tions," and though as a nation and as churches in a nation we have not been very speedily obedient, we have been stretching ourselves within our self-restricted limitations and we have thought that perfection for us was within these boundaries; but we are learning that we are not to be made perfect until all the nations and all the ages are brought into fellowship with us, and into communion with our King.

John Barrett, ex-United States Minister to Siam, said a few days ago (April 23d, at Ecumenical Conference of Missions) that when he was in Siam the Crown Prince died, but before he died he expressed a desire to see Mr. Barrett. When Mr. Barrett went over to his bedside, at the request of the King, the boy was breathing his last, but he recognized Mr. Barrett and he smiled. Lifting his weakened arms and putting them around the American's neck he said, brokenly and softly, "Mr. Barrett, if I am to be born again I want to be born an American." We who are here have a higher knowledge than any heathen, of the superiority of our privileges as Americans, and our own need that all the nations of the earth should be lifted into the glorious liberty of the children of God.

This nation is nearer theocracy, nearer the divine ideal for the government of nations, than any other in history. Shall we not fervently hope and earnestly contribute to make of it a nation that shall bring all the tithes into God's storehouse, and thereby make of this a nation from which poverty and oppression, and bitterness and selfishness and wickedness shall depart—a nation that shall excel and lead all others in driving everything that is evil from all the earth, a nation for which God can open the windows of heaven, and upon which he can pour out unmeasured and overflowing blessings, greater blessings than have ever yet descended upon any other nation.

Manliness in the Minister.

Upon this theme President McLean discoursed to the students of the Pacific Theological Seminary and their friends who gathered in the chapel at the opening of the Seminary year on Tuesday, the 21st inst. His words seemed so timely and to contain such promise of usefulness, not only to those immediately addressed but to others, that we have asked from him the privilege of making some extracts for the readers of The Pacific.

Referring, in his opening sentences, to a somewhat prevalent impression that the ministry of the present day falls behind other forms of service in its comprehension of and adaptation to the needs of society, he dwells upon the importance of thorough preparation by those intending the pastoral office, and then goes on to emphasize certain obvious reasons why a manliness which includes the man's whole nature is a prime prerequisite for the minister of the gospel of Jesus Christ. Three reasons are specified:

"First, its consonance with the supreme fitness of things. The minister is the people's messenger to God, no less than God's messenger back to them. It is due therefore that, upon such a mission, should be sent the most competent, the most perfect representative of them they can find. The true minister carries his people's petition to the court of heaven. He voices the response of loyal hearts to their sovereign Lord and King. His is an errand of first dignity; he should himself possess the most loyal heart, and in his personality be able to represent most completely that which the King can look upon with highest approval.

"Second: Connect with this the second point. Man is God's handiwork. God makes man supremely *man*. The Creator frames man, not with reference to any certain conspicuous power or group of powers, but with reference to the totality of his being. The primeval mandate did not concern itself with constructing a brainy man, or a hearty man, or a handy man, or a sturdy man, or a subtle man, or a man of genius, or a man of any class at all, but just man. That is a magnificent sentence: "God said, 'Let us make man in our image, after our likeness.'" The supreme thing in God is godliness. The supreme thing he put into man is manliness. There, if anywhere, the likeness stands. Now surely, we do not want to turn back upon the Creator the unfinished, defective specimens of his handiwork. He is a God of wholeness. In wholeness is his supreme delight. He bids us to be whole as he is whole. We shall altogether go astray not to select our men nearest that mark to stand before him.

"Third: But the chief demand for manliness as the groundwork of all else in the minister I find in the calling of the ministry itself. The end and aim of that calling is nothing less than the full construction of manhood. St. Paul himself, a prince of ministers, authoritatively defines the work of the Christian ministry in the famous fourth chapter of Ephesians. The ascended Christ, having "led captivity captive"—having first cleared away all those restrictions and removed those obstacles which had hitherto hindered and perverted the right work of religion, and so had been captivity personified, a captivity like none other upon earth—Christ having led away this captivity of the souls of men itself into captivity, then "gave gifts unto men." What were those gifts? Why, gifts of ministry. He gave to some to be apostles, to some to be prophets,

to some to be evangelists, and to other some to be pastors, to be teachers, so covering, you will perceive, the entire field of religious ministry. What was the end and purpose of those gifts? It was 'the perfecting of saints'; that is, the finishing them up into completeness. Paul goes on to say, for the work of ministering, for 'the building up of the body of Christ, till we all attain unto a fullgrown man, unto the measure of the stature of the fullness of Christ.' The minister is a builder of other men up into completed, perfected, full-orbed manhood—manhood here and now, and in this life. Now, how can he do this if he himself be only a scrap of a man, one-half, or one-quarter, or one-tenth part of a man; he can't do it, and it is preposterous to suppose that he can. For let us clearly see that manliness is not beyond and additional to normal manhood; manliness is not some excess, or something superior; but lack of manliness is something left out of the man. The unmanly man is not all there; he is unfinished. Some of the original contract has not been carried out; he is an uncompleted job, not the real thing. Now, how can such an incomplete creature be set up as machinery for the turning out of complete creatures? He simply cannot.

"In the first place, he can't get adequate conception of what it is God wants him to do. Only a man of full patterned manhood can know what the pattern of full manhood is. Any other than he lacks copy to work to.

Then in the next place, even though he were able to adequately conceive the copy, he would be unable to work it out. Prof. Phelps says a very true and impressive thing in his first lecture on "The Theory of Preaching." He applies his saying to the sermon, but, true of that, its truth goes further than the sermon; it extends to the entire expression of the preacher. "The great excellence of a sermon," he remarks, "is that it sways mind without distinction of class." So far as this aim is reached, the sermon is, in kind, the grandest thing in literature. To make the deep thoughts of theology intelligible to all orders of mind and impressive to them all, so that the same truth which instructs the ignorant and quickens the torpid, shall also move the wisest and command the most alert, is a masterly work of mind." So it is. But, as Dr. Phelps goes on to indicate, the mind which shall be able to do this masterly work must be in some sense a masterly mind, and must possess within itself something of the universality of mind to which it would address itself. You cannot cover a ten-acreage with truth gathered out of a half-acre mind. Shakespeare could speak to all mankind, for the reason that all mankind had representation within Shakespeare. Jesus knew what was in man, and needed not to be told of it, because he had all of it within himself. So every utterance of his had inexhaustible matter in it for all humanity, and, so far as we know, for all other orders of intelligence. But, you will say, no ordinary preacher can hope for power to speak in such way. No, he cannot. But except there be in him at least some slight approximation toward that power, he had best not undertake to speak at all. That is my point. The more of manhood there is within one, the more wide and apt and effectual his reach to manhood his hearers. Not only out of the abundance of the heart does the mouth speak, but out of its width, out of its capacity, as well. There must be proportion between the manhood caliber of the minister, and the breadth and effectiveness of his ministry. Little manliness, little effect; greater manliness, greater effect: greatest manliness, other things being equal, greatest effect.

Third: Just one other point. "Since," in the words of the late Dr. Behrends, "salvation (the salvation which the ministry preaches) means a present manhood, after the ideal in Christ, through the instrumentality of the divine truth, and by the agency of the Holy Spirit," how shall the minister so effectively set forth that present manhood before the understanding of the men and women, and boys and girls, and how so strongly recommend it to their acceptance he is set to save, as by having a good large measure of it incarnate in his own person and visible in his own character and life? Christian preaching has done much to bless the world, but example has done ever so much more. There are thousands of preachers of modest gift, so far as pulpit utterance is concerned, who have, in the winning of souls, and the perfecting of souls, been mighty men of God through the inspiring force, and beauty, and balance, of their personal character; they not only talked one or two hours in the week, of full constructed manhood, but they exhibited such a manhood, in concrete form, within themselves, the whole week through. There is no sermon, depend upon it, friends, there is no sermon like a good degree of Christian manhood, compacted in the person of him who goes in and out before a loving and trustful people, as representative of the saving Gospel of Jesus Christ. No; piety alone, and by itself, does not qualify a man to be a minister. It counts, but counts only when other things stand with it. Piety without manliness, like faith without works, being alone, is dead. Almost as well then put a dead man into the pulpit as the man who has only piety, nothing more. And so of scholarship. The theological seminaries are honoring scholarship now; we are doing it here all we can. In the desire for a better

standard and better quality of scholarship, we have for the last two years cut down the number of our students by half; but *mere* scholarship, the ability to get good lessons and recite them presently, the ability to study up important subjects and creditably tell about these later—a whole year, or three years, or even ten years, later—that does not in itself, or even when added to piety, qualify for the ministry. Good things both, indispensable, but insufficient. The ability to talk fluently with one's mouth, and to do it with some impressiveness and power, and to talk well of some things at times—this does not qualify one to be a minister. Intellectuality is not enough. All these things are necessary, all are integral, but all must be made to cohere in a strong, genial, steady and hearty manliness. First, a man; then a minister.

Addressing himself, then, more directly to his students, Dr. McLean continued: "One of the chief things, I will go so far as to say the very chiefest thing you should seek to attain to here, is, not further information about the Bible, not further ability to expound the Bible, not training into the best forms and methods of sermon construction and sermon delivery, or induction into the best method of church management and pastoral work—all these are vastly important. You will fail of your opportunity, and fail of your duty if you go away from here deficient in any of these things. Without them, you will go away into only partial success, or possibly to total failure in the ministry.

But neither of these is in my judgment, so important as that of which I have been speaking this morning. Your main design and inspiration here should be to be trained—somewhat through the help of teachers and instructors—but mainly through the tuition and inworking of the Holy Spirit into that full-grown manhood, that "measure of the stature of the fullness of Christ," with which it is to be your business, after you leave here, to inoculate other men. You are here to be master-wise unto salvation, chiefly your own salvation, then that of others. You will be yourselves saved, and you will be able to be a Savior to others, only to that degree in which you shall have incorporated in your life and character the elements of a full-constructed manhood.

Let me give you for this year's motto the words Paul gave to *his* student for the ministry. "Every Scripture inspired of God is also profitable for teaching, for reproof, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work." This is your motto. But no Scripture can be of profit to you personally, nor, in any large degree, profitable through you, to other men, except as that reproof and that correction, that instruction, or discipline, which is in righteousness has been realized within your own personality. It is going to be, when you get through your student life, not what you know, or shall be able to tell, of God-inspired reproof, God-inspired correction, God-inspired instruction, but what of these things you have incorporate each within himself that is going to qualify you best to be a minister. The true man of God, indeed the only man of God, is he within whom this in-operation of God has wrought these things as an integral part of his own personal manhood. These being so inwrought in each, you yourselves shall be complete and furnished most completely unto every good work.

Notes on a Trip to the Mother Country.

By Prof. F. H. Foster.

VI—STUMBLINGS AND SEARCHINGS.

Some very interesting things we stumbled upon. One was Winchelsea, where I found the reputed scene of John Wesley's last sermon. "Under that tree, he preached his last sermon," said several persons. It is not at all true, as I have since discovered; but I was led to examine more closely the ruins of an old abbey, the choir of which now serves as the parish church. At Colchester I stumbled upon the finest Roman remains to be found in England, and in a Norman castle twice as large as the Tower of London. Going from Peterborough to old Boston, I stumbled on Crowland, scene of some of the last resistance of the Saxons to the Conqueror, interesting in itself for its strange triangular old bridge and ruined abbey, and its situation among the fens. Those low lands, once tide bottoms, now marvelously drained and made cultivable, were a great source of interest as we wheeled through them. The road was often on the top of dykes erected against the spring floods. Many an old church, sometimes almost of cathedral proportions, or quaint with some strange feature, we came upon unexpectedly, to gain the added zest that arises from the feeling of discovery.

But we made some special searches for spots of interest to ourselves, not commonly sought out by tourists. I had arrived, this time for a few hours alone, at Hastings about noon, intending to spend the night at Lewes. Hurstmonceaux, the family seat and church of Julius Charles Hare, a famous and scholarly clergyman of his day, and known by many literary people through the writings of his nephew, Augustus J. C. Hare, lay near. I determined to look it up, and see whether it corresponded to the picture I had imagined when

reading the "Memorials of Quiet Life." I had in mind a leafy village street, a rectory large and handsome, embowered in trees, a fine Gothic church with elaborate windows, half way up a hill, and on the summit above the ruins of a fine medieval castle.

For some time I followed the high road from Hastings toward the east; but at last I came to the turning. Here at a little stream which crossed the road, were two men washing sheep for shearing. They drove the frightened creatures into the water at one side, and guided them out with poles at the other. A kind answer to my inquiry put me on my way, and soon I was journeying over poorer roads than I have ever met with in England, and a little later on was crossing the meadows of the Ashbum river. The road became so bad that I had to dismount. I walked over the loose stones, scrambled up a steep hillside, and was in Wartling, where a curious church demanded a moment's examination. It was but a little further through a leafy country road, under noble trees, when a sign by the side of the road told me I was at Hurstmonceaux Park. I paid the usual sixpence at the "lodge" by the gate for a ticket, and was soon in front of the castle. I found it in a low, valley-like bottom—not on a hill top; and it was dismantled and ruinous within, though the outer wall was fairly preserved. A Hare in the last century had torn it down, unable to keep it up, and had used the materials to some extent for building a new and more modest mansion. Climbing a hill, and coming out on the general level of the country, I found a very small, old, rough, plastered, shapeless church. How different from my thought! I could scarcely believe it to be Hurstmonceaux. But I found the simple granite cross marking Julius Hare's grave, and saw through a window the memorial tablet to the four brothers in the chancel, and so knew I was at the right place. But what a place for a talented, scholarly man to spend thirty years of active life! A congregation probably of never more than a hundred poor peasants! Archdeacon of Lewes? Yes. Well known and influential by his writings? Yes. But his main work this! I learned a lesson about spheres of labor.

Then I pushed on through the village, found the rectory a mile and a half away—large, two-storied, plastered, ugly. And as I wheeled off to Lewes I thought, "The man makes his place, not the place the man!"

A few days later I was searching out the place where Cardinal Manning was rector in the English church seventeen years before going over to Romanism. He was a fellow archbishop with Hare in the diocese of Chichester. We got into West Lavington, which was the wrong Lavington; but we were assured that a certain church was Manning's, and I photographed the interior, only to find out later that it was not the church. But in the churchyard, by Richard Cobden's grave, we found the London publisher, T. Fisher Unwin, who directed us to the right Lavington, and off we went on a seven miles' run.

My wheel gave out on the way, and we spent an hour getting out and repairing a valve. Then on. About four we arrived at a church. I was determined not to photograph any more wrong churches, and so made my way to the rectory. As I was prowling around it and looking for the door, the rector came out, and would have us in to afternoon tea, which was just being served. He showed us the perfect and rare hospitality of the English gentleman. My companion remarking that he was brought up in a country parsonage, nothing would do but that he should go over the rectory, and see how an English country parson lived! And then the rector showed us his own church, and carried us off and showed us the genuine Manning church and rectory, and the unmarked grace of Mrs. Manning, who died after four years of married life. She lies beside her sister and her sister's husband, Bishop Wilberforce of Oxford and Winchester.

Then through the evening to Midhurst, for a supper, and by the light of our acetylene lamps nine miles more, between nine and eleven, to Peterfield for Sunday rest.

Fragments.

The best way to lift up the world is to lift up Christ.

They who walk with God cannot wander.
The best creed is not a fence but a defence.

The man who is never weary in well-doing does nothing well.

There is a great difference between a scholar and a thinker.

Idleness is emptiness; the tree in which the sap is stagnant remains fruitless.—[Hosea Ballow.

In my retired and solitary imaginings, I remember that I am not alone.—[Sir Thomas Browne.

There are some Christians who may be pinched everywhere but in the pocket without feeling pain.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—[John Bunyon.

A man's profession is like a foundation; it is not a house but it gives you a good idea of what it will be.

Woman's Board of Missions for the Pacific.

Washington Branch.

NINTH ANNUAL REPORT.

With events of the year 1900 in such striking antithesis—the great Ecumenical Conference of Missions, which held vast audiences to a high pitch of enthusiasm for the period of ten days, and by its mighty influence not only converted the indifferent to a belief in missions, but brought the work into actual popularity, causing missionaries to be in demand as public speakers—followed so speedily by the development of a dark cloud in the East into a storm of such fury as to uproot missionary institutions, and felling with a blow not a few of its devoted workers and adherents, threatened the extermination of missions in China—with these events before us, and their varied effects upon the human mind, it is with more than ordinary interest that we scan the countenances of our little band and inquire, "Watchman, what of the night?" How assuring to discern the eye of Faith, so clear and strong—faith in the eternal purposes of God, who will bring all nations to himself—faith that the present crisis of moral and religious forces is but a temporary check, like interruption from without in the progress of a choice design of Gobelin tapestry: the colors may be disturbed, the threads may be disarranged, the workers even may be laid aside, but the loom remains, as also the pattern, with the priceless work already accomplished; and in coming time other workers shall take up the threads, and, from the wrong side, complete the fabric into a thing of beauty and of joy; faith that China, roused from her lethargy through these throes, may—nay, must cast off her old self like a garment, and, reconstructed and regenerated, become a great and powerful force, in which Christianity shall make rapid advancement.

For those heroes who have laid down their lives in the struggle, we mingle our tears, remembering that heretofore the blood of martyrs has become the seed of the church. For those still in peril, in the words of Mrs. Margaret Sangster, we pray—

> "Turn thou the hostile weapons, Lord,
> Rebuke each wrathful alien horde—
> Be with thine own, thy loved, who stand
> Thy vanguard in the storm-swept land."

Not only does our Branch give evidence of faith, but of loyalty—loyalty to the great principles laid down by Christ our Lord and Master—loyalty to his last commands—loyalty to his last commands—loyalty to organized efforts for accomplishing those ends.

But let us turn to the fruits of the year. Of the four groups into which the church associations divide our auxiliaries, all have made advance in their offerings; Eastern Washington still leads the state work. Occasionally an auxiliary has fallen behind, but those stronger have maintained the balance. Our numbers remain the same as last year, save for the return to the fold of one that withdrew from us for a time, to pursue independent work. Several auxiliaries, however, report gains in membership. Among those entitled to credit we make special mention of the Spokane Westminster society, which, besides increasing its offerings thirty-three per cent over last year, lent a helping hand to famine-stricken India, with yet other good works. Two items in its record are an increase of membership and a very large average attendance. Its finances have been aided by the publication of a Cook Book, which is expected to furnish revenue the coming year. The preparation for its meetings has been so carefully made, that the loan of one of the papers presented was solicited for a literary society. We are pleased to note the regaining of a leading place by the Plymouth society.

our auxiliaries quite generally have heeded the cry of plague and famine stricken India.

For loyalty, what better evidence desire we than that of two ladies, whose church and its membership, with the exception of themselves, was some years since lost in the decline of their town, and yet they keep up their missionary organization, though its growth is beyond hope. All honor to their fidelity. Another sweet sister goes about every year to gather missionary collections, her society being long since without a leader and her church at present without a pastor. Still another worker, finding her society was to fail of record, made a personal offering in its name.

A new feature of our work is an entire Sunday-school pledging its birthday offerings for the support of children in Miss Perkins' school in India. We hope the example will be followed by other schools, and this praiseworthy movement becomes a department of our work.

We have also been gladdened with the enlistment under our baner of three new Junior Endeavor societies which give much promise. Of the Senior Endeavorers, we have a few societies that render good service, but the ranks are sadly thinning out. Is it because they are not interested—because, enjoying variety, they lack the inspiration of a new object? or because the right literature does not reach them? Really, this becomes a serious question. Thanks are due one of these societies for a nice Christmas box sent to Miss Wilson and her school, which in return elicited a very interesting personal letter from Miss Wilson, accompanied by another from one of her pupils.

The Little Light Bearers have been something of a disappointment to their indefatigable superintendent and devoted friend, Mrs.

Davie. This is due in part to the fact that some of the mothers postponed their mite box offering, with its attendant ceremonies, until September, despite the earnest plea of the superintendent, that such work should be completed by midsummer.

We make grateful recognition, for another year, of the personal gifts of Mrs. W. H. Day of Tacoma, and Mrs. W. H. Reeves of Seattle.

Our energies have happily been directed in the interest of Mrs. Dorward of the Zulu Mission, Africa, Mrs. Dr. Sang of the Shansi Mission, China, Miss Wilson of Micronesia, and Miss Denton of Japan, besides aiding the school work of Mrs. Baldwin of Broussa, Turkey, also that of Mrs. Gulick of Spain and of Rev. J. C. and Miss Perkins of India, together with assistance for the running expenses of the "Morning Star."

For the fate of Mrs. Sang we tremble, so complete has been the destruction of foreign workers in the Shansi province of China. We confess to a feeling of loneliness in the withdrawal of the "Morning Star" from the service, and fear that the Primary Department of a certain Sunday-school, that has been accustomed to drop its pennies for birthday offerings into a minature ship, for the "Morning Star," will be quite inconsolable with this change. Of the returned missionaries who have gladdened us with the inspiration of their presence and words we note Rev. McNaughton of Smyrna, Turkey; our own Miss Denton of Japan; to a limited number, Rev. Dorward of the Zulu Mission, Africa; besides missionaries from other denominations, not the least interesting of whom were Rev. and Mrs. Herring, who recently escaped from Boxer persecution in North China.

In our new president, Mrs. J. A. Freiday, we find a worthy successor of the superior and noble woman who has led us in the past. Combining the experience of ten years in the foreign field with a heart all aglow for the cause, added to energy and ability, that find their motive power in love, she brings to the position peculiar advantages. Other new faces have come into our official circle, through the succession of Mrs. W. E. Goodspead to the vice-presidency, made vacant by the departure from the state of Mrs. D. V. Stevens, and of Miss Jennie L. Souls to the superintendency of an Endeavor section, from which Mrs. D. M. Thompson had withdrawn.

We extend sympathies to our faithful literature editor, Mrs. Rockwell, in her many months of ill health, and greatly regret that for this reason she must be relieved of her duties. The prospective absence from the state for a year of Mrs. Elliott will also be no small loss to the service. Thanks are due both of these ladies for their painstaking efforts.

As the year is to be measured by its results, we are happy to state, in closing, that our task is accomplished and our pledge fully met: with accompanying benefits subject to no reckoning; for service to others reflects a glow upon the soul, warmer than under Alpine skies, as the blush that tints mountain, hill and valley, upon which the sun imprints his last kiss before going to rest for the night.

Note.—In addition to the above the Branch has cancelled all obligations to the Board for a deficit of last year, occasioned by remittances too tardily received to be included in the work of the year. *Ellen M. Knight,*

Tacoma, Aug. 31, 1900. Secretary.

The Sunday-School.

Notes by Rev. Burton M. Palmer.

Review Sunday.

Lesson XIII. September 30, 1900.

GOLDEN TEXT—"Be ye doers of the word, and not hearers only, deceiving your own selves" (Jas. i: 22.)

SETTING OF THE LESSONS.

Times and Places: The thirteen lessons of this Quarter on the last year of Christ's ministry cover the first two-thirds of that period, April to November, A. D. 29. Geographically they cover wider territory than any other period of his ministry. Taking Capernaum, "his own city," as centre and starting-point, we have followed Jesus as far west as the borderland between Galilee and Phoenicia, as far north as Mount Hermon, as far east as Decapolis, and as far south as Jerusalem; and we are now thinking of him in Perea, east of the Jordan, working southward again, in a general way toward Jerusalem from Lake Galilee.

SUMMARY OF THE LESSONS

Throughout all the varied incidents and teachings of these lessons, one great form emerges—it is the Christ, the Son of God.

Jesus' own divinity chiefly engages our thought in seven of the lessons, as follows:

Lesson I (Matt. xiv: 22-33). The coming of Jesus on the sea from a night of communion with God to a morning of miracle-working proved to the desciples and proves to us that he is "the Son of God."

Lesson II (John vi: 22-40). This is summed up by Jesus himself when he said, "I am the bread of life," "I am come down from heaven," "This is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life."

Lesson IV (Matt. xvi: 13-26). This lesson shows that Jesus is "the Christ, the Son of the living God" (as he commends Peter for calling him), or else is not simply "a mere man" but a mere *dishonest* man.

Lesson V (Luke ix: 28-36). We here find Christ transfigured with heavenly glory, and hear the voice out of the cloud place him above Moses and Elijah by the words, "This is my Son, my chosen, hear ye him."

Lesson VIII (Luke ix: 1-17). This shows Jesus as "the light of the world" with power to open men's eyes, both spiritually and physically.

Lesson IX (John x: 1-16). Jesus, the Door, receives men to safety; Jesus, the Shepherd, leads them out to growth and service.

Lesson XIII (Luke xii: 35-46). Jesus the Christ comes again; to individuals when he calls them to the life beyond; to the world at last in the great Coming.

In the other six lessons Jesus' divine teachings are the central themes, although there, too, his divinity rings through them all.

Lesson VIII (Matt. vii: 24-30) tells how humility must go with conversion, and that the frailest ones are especially cared for by God.

Lesson VII (Matt. xviii: 21-35). He who would be forgiven must forgive.

Lesson X (Luke x: 1-11, 17-20). Christians must pray for more laborers in God's harvest, and be willing to help to answer their own prayers.

Lesson XI (Luke x: 25-37). Love your neighbor as yourself; and whomsoever you can help, he is your neighbor.

Lesson XII (Luke xii: 13-23). The costliest folly is laying up treasure for self on earth to the neglect of riches with God.

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Hope is the cordia lof the human heart.—Robert Burns.

Our humanity were a poor thing but for the divinity that stirs within us.—Francis Bacon.

The Christian who knows God will praise him every day of his life, whether he feels like it or not.

A soul deaf to God's voice is very easily charmed by the voice of the tempter.—[Mrs. Ballington Booth.

I have always been nourished by underground streams; I can still trust in the secret will of God.—[Nathaniel Emmons.

They that are united to Christ shall find comfort when all the streams of worldly enjoyments are dried up.—[T. Boston.

God is not dead yet. Many weary hearts hath he refreshed. Bless him for comfort. Why, none cometh dry from David's well.—[Samuel Rutherford.

Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will and a hundred virtues which the idle will never know.—[Charles Kingsley.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Our Foolish Excuses. (Luke xix: 15-24.)

Topic for September 30th.

Excuses are usually polite evasions of the truth. We have learned one valuable lesson when we see clearly the difference between a reason and an excuse. A reason is an adequate motive for any choice we make. An excuse is what we want to think, or to have others believe, is the cause of our action. When asked why we were not at church on a certain Sunday, we might say it was because we were not in good health. The fact might be a true one. But the actual reason might be that we did not want to appear in the garments we had. Our new ones were not ready. If we could have gone in our new suit, probably our slight indisposition would not have detained us. So, instead of stating the reason, we try to satisfy our questioner, and most likely ourselves as well, by presenting an excuse in its stead.

* * *

This practice is far more common than we imagine. It would surprise many of us Christians if we would watch ourselves for a single week, or even for a day, and distinctly realize how constantly we deal in excuses rather than reasons. Whether it is ever right to give an excuse in the place of a reason, is not the province of this article to discuss. But there is no doubt as to the evil effect upon our lives of trying to make ourselves believe that the motive or the cause of an action is one thing when really it is another. To always face the truth of our conduct, and to see clearly why we do our duties or evade them, is more than half the battle of life. Our defeats may be traced often to the habit we have of deceiving ourselves by excuses.

* * *

The parable of the "Great Supper" which is given in connection with our topic this week is exceedingly suggestive. Its careful study ought to prevent this demoralizing habit of satisfying ourselves with excuses. Two points stand out in relief so prominently that it will be sufficient to fix our attention upon them. One is that the master of the house was angry when excuses were offered in the place of adequate reasons. There are no reasons for not obeying the commands of our Lord. It is a sad and grievous thing when people say: "I know I ought to do this or that," and then go on to give some excuse for not complying, which apparently makes them feel comfortable over their neglect of duty. It is a fearful habit, and all the more so because so easily formed. There can be no reason against duty. What we ought not to do is never duty. There can never be any adequate reason for not doing what is duty. The habit of excusing ourselves

must surely bring the displeasure of God.

* * *

Another great truth is given in the 24th verse: "For I say unto you that none of those men which were bidden shall taste of my supper." These are the words of the lord of whom Jesus is speaking; and it is to be noticed that he makes no explanation of this parable, but, with its clear-cut terms, leaves it to its own interpretation. Many a man will discover to his amazement that the bar to his sharing in what God has prepared for those who love him, is just this habit of excusing himself from responding to the calls of his Lord. This is true of many who are really the followers of Christ. They miss very much of what the Christian life is fitted to give in this present experience, because they are constantly deceiving themselves by excuses. God's feasts for you and me are not subject to our excuses. Sending "regrets" is sending a refusal. Our Master bids us to nothing against which his providence in our life is to work. He never asks a yes from us in anything where it is possible for us to rightfully say no.

* * *

The cause of this habit of excusing ourselves is the tendency in us to wrong valuations. The field, the oxen and the wife, in this parable seemed far more important to these excusers than the feast or the friendship of the giver of the feast. The importance of a matter does not depend upon our interest in it at that minute. Our desire is a treacherous measure of value. For the moment Esau wanted a good meal more than he cared for his birthright. But he made a wretched mistake in making his hunger an excuse for selling his inheritance. Often some things seem far more important to us than our obligation to God and his work. To be safe or ultimately satisfied, we must take God's valuation.

The cure of this habit of dealing in excuses is to see things as God sees them. Get his consciousness instead of your own. Saturate your minds with his ideals. Study some ideal of his Word until you can be moved by no other. Think about life as Jesus thought. Talk about manhood and occupation and enjoyment as he did. Give the same estimate of the present and the future that he gave. Then will "the word of Christ dwell in you richly in all wisdom," and you will deal in reasons and not excuses. You will not deceive yourself; but "you will know the truth and the truth shall make you free."

The spirit of the meeting is not greatly helped by the people who say, "I will be with you in spirit."

Our Boys and Girls.

A Friendly Squirrel.

A friend of mine, while tramping along a mountain road last summer, sat down to rest on a log by the wayside. Presently a bright-eyed red squirrel came "hitching" down the trunk of a spruce near by, stopping to bark questioningly every few feet. My friend simply sat still, and watched the little fellow. Growing bolder,—or, rather, as I explain it, more assured of the disposition of the man on the log—the squirrel presently made a dash from the tree, scurried up on my friend's shoulder, bounded to the earth again, and ran off, "laughing," my friend says, "as distinctly and merrily as ever I heard any human being laugh." In two or three minutes he was back again, frisking about my friend's feet, and ended by perching on the toe of his boot and chattering amiably at him.

Here was an instance of unerring perception of disposition on the part of one of the shyest of wood creatures, and an evidence of the naturally friendly and loving characters of the little wild folk about us. My friend is one of the gentlest and sweetest of men; and that squirrel divined the love in his heart, and knew that it would be both safe and sweet to make his pretty appeal to it.—New York Observer.

A Story of the American Revolution.

When General Clinton, after his victorious march through Georgia, advanced upon Charleston in the spring of 1780, he found that General Lincoln, who was in command of the little force of Continentals in the South Carolina town, was preparing to resist him. But all of Lincoln's efforts, sturdy man though he was, simply resulted in gathering into a trap many of the men and most of the resources of the colony. At last, on the twelfth of May in that year, after the British had been reinforced and had completely invested the town, in order to save the useless shedding of blood the city was surrendered and the three thousand Continental troops were to be held as prisoners until they were regularly exchanged.

Among those who thus fell into the hands of the redcoats was young Major Richardson, who, from the very beginning of the war, had been one of the stanchest Whigs that had espoused the cause of the struggling little nation. It had been a severe trial to him to leave his young wife and little child in the beautiful home on his plantation in Sumter District; but the call of his country was not to be unheeded, and so it came to pass that with no protection except that which the slaves could give, the family endured the suspense and misery of the separation, an experience as hard for the devoted wife to bear as it was for her brave young husband.

No sooner had the prisoners been sent to John's Island, and even before Clinton had departed for New York, leaving Cornwallis in command of the regulars in South Carolina, than Major Richardson fell a victim to small-pox, which at the time was the scourge of the region. Before he had fully recovered from the disease, and even while the marks were still upon his face and hands, the intrepid young soldier had determined to escape and to turn his very condition to his own advantage. A young girl had come to the place occupied by the prisoners to obtain the body of her father, who had died from the disease, and as she departed, with her full knowledge and consent, the major had wrapped himself in a blanket and followed her. The very boldness of his scheme favored him, and as soon as he had gained the road he set forth on foot for his home. On his way he came unexpectedly upon a small body of British troops and for a moment it seemed to him that all his efforts had been in vain. His quick wit came to his aid, however, and drawing his light blanket about him in such a manner as to leave his face and hands exposed, and tottering, as if he was almost too weak to stand, he advanced upon the enemy.

Holding forth his hands, and with a weak and trembling voice, he said: "Will you not aid a poor man suffering from the small-pox?"

The soldiers gazed for a moment at him aghast. His face bore out only too well the truth of what he had said, and, without a word, they put their spurs to their horses and dashed up the road, giving him what most of all he desired—their room instead of their company.

Laughing lightly at the success of his trick, the major speedily resumed his journey, and not long afterwards arrived at his home, where such a welcome was given him as doubtless aided much in restoring him to complete health.

He had not been home long, however, before he said to his wife: "It will never do, my dear, for me to remain here longer."

"Why not?" she demanded.

"Because my escape is known, doubtless, long before this, and naturally a search will be made for me. My own home will not be passed by, you may be well assured."

"But what can be done? Surely the patriots cannot longer resist here. With Cornwallis and Rawdon and Banastre Tarleton here, no stand can be made against them. There is hardly a vestige of our army left in South Carolina."

"Of our army, yes; of our men, no. Think you we mean to give up after these proclamations of Clinton? Never! The war is but begun!"

"But what will you do?"

"Francis Marion and Andrew Pickens and Thomas Sumter and James Williams shall answer you that!" replied her husband, warmly.

"And would you join them?" she inquired, slowly.

"That I will and shall! Francis Marion shall have my arm and sword as soon as I can take them to him! And yet, I dare not go now," he added, after a brief hesitation.

Quick to feel that there was a danger she had not known, the intrepid young wife said: "You have not told me all. What is it you fear?"

"This search for me here in my home. But it is more for you than for myself I am alarmed."

"The soldiers will not harm me," she replied, her eyes flashing as she spoke.

"Perhaps that may be true, but I do fear these lawless bands who belong to neither side, or rather now that apparently for a time the red-coats have prevailed, doubtless they will be good subjects of the king. But they care neither for the king nor the colonies. Their only care is for themselves, and taking advantage of these troublous times they have done, and will do, evils which each army ascribes to the other. These are the men I fear."

"What a terrible thing this war is!"

"You may well say that, and the worst of it is that it is all uncalled for. The heart of the English people is with us, and it is only a few of the obstinate, foolish men in control who have brought it about. Only lately have I heard of this fully. It seems that the English people themselves have given many expressions of their sympathy for us. A number of the officers resigned their commissions rather than fight their brothers in America. Many towns have sent petitions to the king and parliament declaring against the war. The city of London has declared its abhorrence of the measures that are being used to oppress their 'fellow-subjects in America,' and begged the king to change his government."

"Why, then, do they fight?"

"Because the war has begun, and neither side is of the kind that knows how to give up. This war will go on till the coming of the nineteenth century, if need be!" he added, still more warmly.

"But what will you do now?"

"I think my best plan is to go down in the swamp and wait till I know that the plantation has been searched and you will be safe. I shall be near by if I am needed by you, and I shall strive to gather some of my neighbors, who are as determined as I to go on. I can drill them there in the few days I shall delay, and Francis Marion will be all the stronger for my waiting."

As soon as the plan had been adopted, Major Richardson selected the best of his horses and a few of the cattle and took them with him

to his retreat in Santee Swamp. This swamp was in the rear of his plantation, and extended for miles along the border of the river. Great trees grew close together, and, interlaced as they were by giant creepers, they provided many dark thickets that more than once were used by the hardy followers of Marion and Sumter.

Major Richardson selected for his own retreat a small knoll in the heart of the swamp, which was known as John's Island. Here, in an unused corn-crib, he stabled his horse and also provided for his cattle. Near by was another island, familiarly called Beech Island. and there some of the intrepid neighbors of the bold young major assembled, and much of their time was spent in being drilled by their leader.

A trusty slave, familiar with the pathways of the swamp, carried daily food to the leader, and once Mrs. Richardson and her little daughter ventured to visit the man in his loneliness. This was the third day after he had entered his hiding place, and the message she brought was one that almost fulfilled the fears of her husband.

"They have come," she said, simply.

"Who have come?"

"The Tories."

"Tories?" The officer's eyes flashed, but he became calmer in a moment, as he said: "They did not harm you, else you would not be here."

"They were rude, but I do not fear them."

"How long did they stay? And did they steal everything on the plantation?"

"They have taken all; but if they would only go away, I'd forgive them that."

"What! Are they still there?"

"Yes, and they say they are going to remain until they find you. The leader said to me this morning that if I would get word to you and you would give yourself up they would obtain a commission for you in the regulars."

"Surely, you did not come here to tell me that!"

"I came, but *not* to tell you that, for if you should be willing to do what they desire I never should want to see you more. They have left me but one room in my house and tell me to find food where I can; but I can be as bold and brave as my husband if it is necessary," and as she spoke her eyes were as bright as those of the man by her side. Perhaps, after all, John Adams was not altogether wrong when he afterwards declared that the real success of the Revolution was due to the spirit of the American women.

For a long time the husband and wife conversed, and when she departed it was agreed that she should not try to come again, for fear that she would be followed and the hiding-place would be discovered. On the other hand, signals by a conch shell were agreed upon, and, in case of danger, she was to inform her husband, who, with his neighbors, would at once come to her aid.

Twice did Major Richardson make his way to his home in the nights that followed, and each time managed to regain his shelter without being discovered. The faithful slave, Moses, brought him his food, and the daily drills upon Beech Island continued, but the young soldier was becoming desperate. The thought of his wife being in the house that was filled with his enemies was almost more than he could bear. He thought of various plans by which they might be driven away, but his calmer comrades pointed out to him the folly of each.

At last came the morning of the Fourth of July. There was no celebration in the swamp, though the men talked together of the "Declaration" and all were agreed that they would stand by the new nation till their freedom was not only declared, but won.

About the middle of the afternoon Moses came with provisions for his master, and the rapid manner in which the food disappeared evidently delighted the slave, who remained in the camp, apparently deeply interested in all that he saw.

"Well, Moses," said the major at last, "it's time for you to go home. Your mistress will need you to keep off the Tories."

"No, suh; no, suh," replied Moses, glibly. "De Tories done gone."

"What!"

"Yas, suh; yas, suh. Dey done gone."

Leaping to his feet, Major Richardson instantly led forth his horse and, in a moment, was riding swiftly along the pathway toward home. When he arrived there the black man's statement was confirmed, for not a Tory had been left on the plantation.

Delighted at the unexpected turn of events, the major tied his horse to a post in the rear of the house, and, with his child in one arm and his wife clinging to the other, for the first time in weeks entered his own abode. It seemed almost too good to be true. For a long time they sat on the broad piazza talking over the exciting events of the past few days and making their plans for the future. The grinning faces of the slaves added to his welcome. The birds singing on the lawn and the harsh notes of the locusts were alike musical to him. An air of peace seemed to have settled over all things.

"I must look to the wants of Corn Crib," said the major, rising at last, and starting for the post to which his horse was tied.

"Corn Crib? What do you mean?"

"Oh, my steed has been renamed," laughed the major. "My friends have insisted upon calling him Corn Crib ever since I've had him shut up in that crib on the knoll. He doesn't seem to object—"

Suddenly the young officer stopped, and the paleness of his own face was reflected for a moment in that of his wife. Coming up the lane, or avenue, from the road, both had discovered a band of horsemen, riding swiftly, and one glance was sufficient to show each that the Tories were upon them.

"Run! Run for Corn Crib," said the young wife, eagerly. "I'll hold them here till you can mount. Run! Run! Be quick!"

Instantly the major darted through the house, but the horsemen were at the front door by the time he had gained the rear. Striving desperately to conceal her alarm, Mrs. Richardson took her stand in the doorway, determined to delay by every possible means the movements of her enemies.

"I thought you were gone for good and all," she said to the leader, as he approached.

"Not yet. Let me pass, madam," he said, gruffly.

"Why have you come back?" she demanded, still retaining her position.

"To get your rebel husband. Let me pass, I tell you!"

The young woman was frightened, but held her place. She tried to hear the sound of Corn Crib's feet departing for the swamp, but was unable. If her husband should come to her aid he would be taken, as he would be if he did not start at once for the swamp.

Suddenly her heart almost stood still, as a shout arose from the field in the rear of the house and, looking up, she beheld another band of Tories approaching from that direction. Instantly it flashed into her mind that a trap had been made for her husband. By pretending to depart, the Tories had thought they would draw her husband home and then, by surrounding the place, would have their victim.

Turning from the doorway, she darted through the house to give her husband warning, but, as she stepped out into the open air, she perceived that her words were not needed. Not far away Corn Crib was running with the speed of the wind for the swamp. Behind him followed both bands of the Tories, shouting, discharging their guns and calling upon the fleeing major to surrender.

On and on sped Corn Crib. Once he stumbled, and almost fell, but in a moment regained his feet and dashed forward. Faster and faster went pursued and pursuer, and almost before the agonized woman realized that the race was ended, her husband turned for one moment and waved his hat to show that he was unharmed, and then, with one derisive shout at his enemies, disappeared in the swamp. The crestfallen Tories, not daring to venture into the dark thickets, which might be the hiding places of numberless patriots, turned sharply about and rode back to the house.

Nor did they long remain there. Major Richardson, deciding that his presence at home was more of a menace than protection to his wife, soon afterwards, with all his men, joined Marion's band; and through the terrible years that followed, when South Carolina suffered as did no other State in the Union, he was one of the boldest of Marion's bold men. But of all his experiences not one was more thrilling than his celebration of the Fourth of July, 1780.

As for Corn Crib, he faithfully carried his master till the battle of Eutaw Springs, when, with many of the brave men, he, too, gave up his life for his country.—[E. T. Tomlinson, in The Churchman.

The home.

The Wearied Woman.

When your nerves are taut and rough-edged and ajar, when you know that, though your family and friends may excuse you and give the trouble some softer name, you are simply unbearably perverse, and as cross as a fretful baby, do not resort to drugs. A fatal error of many a woman is to try this soothing powder, that alleviating pill, the other persuasive potion, and float out on the lulling waves of sleep into a sea of beautiful dreams. Neither stimulants affording a temporary crutch, nor narcotics with their transient and delusive aid, should be taken by women on their own suggestion, or taken at all except when ordered by a trustworthy physician. Try change. More immediately restful than any other step you will find an ocean voyage. Marvelous is the tonic of the sea. Once cut loose from the land, from the mails, from your friends, from domestic cares for a week's or a month's voyage, you are, without your own effort or volition, made over into a new creature. A mother hesitates to leave her children, not realizing that occasionally the best gift she can bestow upon them is her absence. Everlastingly at home, one's horizon narrows; one loses the sense of perspective. Dear as children may be, so unutterably dear that to lay down one's life for them would be easy, there are times when the dictate of unselfish love is not to die for them, but to live for them, and to live not a half-toned, sighing, fluttering existence, but a large, wholesome and rejoicing life. If the wearied woman can compass an ocean trip she will find nothing in nature's wide pharmacopoeia more successful in uplifting her from her slough of despond. Everybody cannot afford a prolonged jaunt; and many women, looking at the meager purse from which the means for travel must be extracted, shake mournful heads at the mere hint of going away from home. Everybody can manage a day's outing, and whether our home be in town or country, a little resolution, a little previous planning, and a decided acceptance of the worth while of endeavor will start us on the journey. The thing to do is to take the road. We may have the big carryall brought

to the door, the horses harnessed, the good man on the front seat, and the back of the carriage filled with picnic baskets and presents for mother and Aunt Jane, and off we may start to try being girls again at home.—[Margaret E. Sangster, in Harper's Bazar.

Sinning Against Children.

BY REV. THEODORE L. CUYLER, D.D.

One of the most needed and one of the most useful of modern benevolent organizations is the Society for the Prevention of Cruelty to Children. Its object is to protect the victims of parental brutalities or of cruel neglect. Its sphere of action is chiefly among the degraded classes. But there is many a well-fed child in a well-furnished home that is suffering badly from bad management or parental ignorance or false views of parent duty. An immense number of fathers and mothers need to have the solemn caution which Reuben gave to his curlish brothers, "Do no sin against the child."

There is no trust in this world more tremendous than the trust of parentage; and none which many persons seem to treat more lightly. Food, clothing, shelter and schooling they provide, but they utterly ignore the fact that the Creator has intrusted to them the most susceptible and receptive creature on earth when he commits to their charge a young immortal. A parent stamps character—and shapes destiny for this world—often for the next. In geological museums you may see some slabs which show the prints of bird's feet or of leaves which were made in the stone when it was once only a liquid pumice. In like manner we can detect the finger-marks and foot-prints of parental influence upon the character of children when grown to manhood and womanhood. And they are not very ornamental, either.

Children are imitative creatures; and we all know how tendencies to good or evil character spring from parental influence, and the chief element in moral heredity is the force of example. There is a monotonous uniformity in the history of certain Jewish kings. Each one of them "walked in the ways of his father who caused Israel to sin." That word "ways" is very significant. The father made the path and the son walked in it. Just as true is this now as in those olden times. The most difficult cases to reform in inebriate asylums are the victims of hereditary drunkenness. Often when I see a young man bringing disgrace on himself I think "that youth was as much sinned against as sinning." He is walking in the path in which his parents placed him. Thorn bushes never yield grapes, and figs do not grow from thistles. The word "iniquity" signifies something twisted; and the ugly twist is too often given by a father's or a mother's hand. The wrong which the child does is the natural sequence of the wrong done to him or her, by an evil example. By and by comes the retribution, when the child once sinned against wrings the parental heart with agony. When you sin against your child you may be pretty sure "that your sin will find you out."

What a piece of open soil to sow teachings in is a young mind! Words uttered by parents sprout. A sneer against the Bible spoken at the table or by the fireside lodges in a boy's memory and helps to make him a skeptic. A great deal of the foolish and caviling criticism of sermons, in which parents willfully or carelessly indulge when they come home from church, kills the influence of God's message. This may amount to a sin against the Holy Spirit, who inspired the message, and who may be silently working on the mind of some child in that family. The question of how much actual good the best sermon may do is commonly settled on the day of its delivery. Parents often help to settle it. In most cases religious errors are hereditary. Dishonest practices also descend from father to son. Bad books in a parent's hands are very apt to be read by the younger members of the family. And, when a father takes his son and daughter to the average theater, the lad is in danger of having passion inflamed by the indecencies of the stage, and the daughter's purity is soiled by the lewd display of the immoral innuendoes. It is bad enough to smutch your own soul. I entreat you, don't sin against your child!

It does not require that we be willfully cruel in order to sin against our children. The foolish petting and pampering of pride and gratifying of every selfish whim may be as mischievous as harsh brutality. No worse sin can be committed against that son than to let him always have his own way. Pride will grow fast enough in that daughter's heart without your adding fuel to the flame with extravagant fineries and silly adulation. It is a curious fact that praise bestowed on noble conduct has a sweetening and strengthening influence; but praise lavished on mere externals like physical beauty or fine dress—is only apt to inflame selfishness.

Many a father studies his account books and many a mother studies her magazines or receipt books or her visiting lists more than they study the peculiarities of their own children. That boy is scolded into sullenness; that other one is ridiculed till he gets desperate; harsh treatment often hardens the heart, and then Phariseeism prays that God will soften it! There is a steady decline in the percentage of conversions reported in the annual statistics of several denominations. How much of this is to be attributed to a decline in home religion God only knoweth. The family underlies both Commonwealth and Church. All the preaching power of the pulpit will avail but little as long as parents are sinning against their own children.

Church News.

Northern California

Wyandotte.—The Congregational church building will be dedicated Sunday, September 30th, at 11 a. m.

Lorin.—Rev. E. B. Bradley has begun a course of Sunday evening addresses on the "Study of the English Bible," specially designed for the younger members of the congregation.

San Mateo.—A young men's social and literary club has been organized, to hold weekly meetings. The young men enter into it with enthusiasm and with prospect of much interest and profit.

San Francisco Bethany.—A crowd greeted Rev. W. W. Madge last Sunday evening in the lecture room of Bethany church. It was the C. E. meeting, and Mr. Madge gave an address on the International C. E. Convention at London, which he attended. It was intensely interesting and inspiring. Any other society which can secure a like service from Brother Madge may congratulate itself.

San Francisco Third.—The annual meetings of the church and society have just been held. The reports were encouraging. Twenty-five members were added during the year. Over $6,000 was contributed for general expenses. The plate collections alone amounted to one thousand dollars. New hymn books are being purchased for the Sunday-school and the congregation. Improvements will soon be made to accommodate a larger choir.

Southern California.

San Diego First.—The pastor, Rev. S. A. Norton, D.D., has arranged a series of Sunday evening discourses entitled, "New Studies of Old Characters"; these old characters being: Abraham, the friend of God; Moses, the man of vision; Saul, the kingly failure; David, the shepherd king; Absalom, the fast young man; Elijah, the valiant prophet; Elisha, the man of God; Naaman, the Syrian captain; Nehemiah, the patriot builder.

Los Angeles Plymouth.—After nearly four years of pleasant and successful labors, Rev. Dr. Wild resigns his pastorate of Plymouth Congregational church in Los Angeles. Last June the Doctor's oldest brother died in England. One brother only remains of the family, namely, Rev. B. Wild of Tranant in Scotland. His oldest brother having no heirs makes it necessary for the Doctor to go and settle up matters. Business matters settled, Dr. Wild will again visit Palestine, Egypt, and other places, coming round the world to San Francisco. His intention is to finally settle in Southern California.

Sherman.—Rev. E. Cash was greeted with a full house and an appreciative audience on his return from his vacation. The Sabbath-school is also increasing in numbers and interest, every chair being occupied.

Los Angeles First.—Rev. William Horace Day, pastor of the First Congregational church of Aurora, Illinois, accepts his call to the associate pastorate of this church for six months. He will enter upon his new work about the middle of October.

Perris.—The pastor, Rev. G. F. Mathes and wife were given a hearty welcome on their return from their vacation. The members of the church and friends to the number of about fifty made a silent and wholly unexpected descent upon the parsonage. Refreshments were served, congratulations and pledges interchanged, and all joined to make the gathering one of much happiness. The relation between pastor and people has been most cordial in the past, and such social gatherings tend to strengthen the happy bond which binds their hearts in fellowship and love.

Sunday-school News

The following offerings to the missionary work of the Congregational S. S. and P. S. in Southern California were received in August, 1900: Chula Vista, 4.18; Long Beach, $10; Olivet, Los Angeles, $5; Villa Park, $3; Plymouth, Los Angeles, $9.50; Bethlehem, Los Angeles, $2.48; Central Avenue, Los Angeles, $1.95; Avalon, $10; Highlands, $4.35; Redlands, $18.50.

"Mach Geschwind."

Have you seen the phrase before? Time fiies. The General Association is coming sooner than Christmas. The narrator wonders what has been done with letters sent to all our churches; he has received responses to but one-fourth. "You'll have to hurry." Reno, Nevada, has responded; our farthest churches to the north and south have given a greatly appreciated assistance by promptly responding, and why not every church? Will the brethren remember that the Association will not be put off that the narrator may get information for his paper. This is so.

A Maine journal quotes the following from a considerate woman in regard to her new pastor: "We are going to have a new minister here. Some of you may not like him; you did not all like the one we have had. I may not like him as well, but if I do not, I am going to keep still about it. I am not going to talk about him, but I am going to pray for him and with him, and pray for myself." Wouldn't this be good advice for other church members to follow?

Notes and Personals.

Rev. W. D. Kidd will read a paper before the ministers at their next meeting on "The Church of the Future."

Rev. J. B. Orr has returned from his eastern and European trip, and will hereafter devote himself to evangelistic work among the churches on this coast.

A typographical error in last week's Pacific made the caption of one editorial to read "The Guard Broken." It should have been "The Snare Broken." The error was discovered too late for correction.

A Congregational Sunday-school was organized at Palo Alto, on the 16th instant, with thirty-eight members, with I. A. Squire as superintendent and a full complement of officers and teachers.

One of the pioneer members of Bethany church, San Francisco, Mrs. Elizabeth Shou, known among them as the "mother of Bethany," was recently laid to rest. Without living kith or kin, the members of the congregation all were mourners, among whom her kindly ministries had been constant. Her pastor, Rev. W. C. Pond, D.D., spoke tenderly of her early work for the church and of her many good deeds.

At the regular Monday Ministers' meeting on September 16th, Rev. S. H. Willey, D.D., held the interested attention of all present while he told of the earlier years of California, which he denominated "the period of silence," i. e., the period lying between its discovery in the fifteenth and the movements which, beginning in the latter part of the eighteenth centuries, resulted in its accession as one of the United States. He spoke of two remarkable escapes during the period before its accession by the United States; from a Mormon invasion, and from the designs of the Roman hierarchy. Thence he passed to the critical period when its application for statehood was discussed and acted upon in the Congress of 1850. The whole narrative was an impressive illustration of divine guidance, well fitted to inspire both hope and pious devotion to the welfare of this precious heritage.
cious heritage.

The General Association of California.

The program of the General Association which meets at Cloverdale, October 2d-5th, is very tasteful, typographically, as well as interesting substantially. Devotional services introduce each session. The Associational sermon on Tuesday evening, by Rev. Charles K. Brown of Oakland, will be followed by the address of welcome by Mr. Banham, the pastor, and this by a response from the Moderator. On Wednesday, papers on "Christian Nurture" (a) in relation to the children and (b) in relation to young people, will be read by Rev. W. H. Cross, Saratoga, and C. C. Cragin, Rio Vista. The "Capen Plan" will be presented by Rev. F. B. Perkins, in behalf of the committee having it in charge; and the "Narrative of the Churches," by Rev. R. H. Sink of Stockton.

The afternoon of Wednesday will be given up to the consideration of the Pacific Theological Seminary, Woman's Board of Missions, American Board of Foreign Missions, and Congregational Sunday-school and Publishing Society. The evening session, as usual, will be devoted to the Church Building and Congregational Home Missionary Societies.

Thursday morning's session will open with the annual meeting of the California Home Missionary Society, followed by papers by Prof. C. S. Nash, on "The Adjustment of Our Churches to the New Conditions of Religious Thought," and by Rev. C. E. Chase on their adjustment to "Twentieth Century Life." The afternoon will be devoted to The Pacific, the Woman's Home Missionary Union, Memorials, Reports of Committees, Y. P. S. C. E. and Temperance.

For Thursday evening provision is made for a "Praise service" at the beginning, with addresses on "The Relation of the Churches to Men": (a) "In the Presentation of the Gospel," Rev. E. W. Stoddard; (b) "In Respect to Their Own Life," Rev. F. B. Cherington; "In Civic Life," Rev. E. D. Weage.

At the closing session on Friday morning, reports will be presented by "Visitors to Pacific Seminary," the "Sunday-school Committee," and the "American Missionary Association." Rev. J. H. Goodell will speak on "The Deepening of Religious Life," the Sacrament of the Lord's Supper will be observed, and farewells said.

Inland Empire Letter

BY IORWERTH

Last Sunday the Westminster church resumed its evening service. The pastor, Dr. Wallace, began a series of evening sermons on "Christianity and Spokane Life." These sermons will be a consideration of Christian principles as applied to things that will engage the attention of Spokane people during the coming months. The subjects will be as follows: September 2d, "The Struggle for Wealth—Is It a Sin to Be Rich?" September 9th—"Amusements and Recrations—The Elvating and the Injurious." September 16th, "Books and Reading"—what is, what should

and what should not be read. September 23d, "The Religious Forces of the City"—what they are, what people think of them and what they should do.

A large congregation listened to the first interesting discourse, which was largely printed in the morning paper.

Many changes have occurred in our churches recently. At the farewell meeting given to Rev. J. D. Jones at Medical Lake, strong words of appreciation and commendation were spoken relative to the value of his work to the community. Mr. Jones and family are already settled at Dayton.

Rev. Edmund Owens has closed his labors with the Springdale and Chewelah churches, and returned to Oakland to pursue theological studies.

Mr. Owens has done excellent work in both places with gratifying results. He commended himself to the people as a vigorous worker and earnest preacher and they feel that in his departure they sustain a great loss. The field is a large and growing one and offers a rare opportunity for abundant labor and large returns. About twenty were added to the churches during Mr. Owen's ministry.

Rev. G. H. Newman has resigned his pastorate at Ritzville after three years of most faithful and conscientious service. The church has been developed in Christian graces and in greatly increased missionary contributions.

Rev. Rosine M. Edwards left her home in this city for Ahtanum this week. She will visit several places in the Yakima country between this and the opening of Woodcock Academy. The prospectus gives the names of nine teachers and lecturers.

Prof. Dow, formerly of Whitman College Conservatory of Music, is already on the ground, and the department of music which he inaugurates will be an important addition to the institution.

Dr. W. L. Hall, formerly of China, spoke on the Chinese question at Hillyard a week ago. A goodly number of the Hillyard church young people made a call on Miss Edwards before her departure to Ahtanum.

The Hillyard Ladies' Aid Society had a novel and successful social last week. It was designated "The Rainbow Tea." The attendance was good and the proceeds satisfactory.

Mrs. H. P. James has returned home to Colfax after a two months' visit to her relatives in Vermont.

Rev. J. Edwards of Pilgrim church will begin a series of sermons with paintings next Sunday evening.

Rev. J. J. Huleen of the Swedish church, this city, continues to act, not only as pastor at home, but also as general missionary among his people. Two weeks ago he visited the Swedish community west of Medical lake, and preached several evenings. Last week he visited and preached at Rossland and Nelson, B. C. In the latter place he found hundreds of his country-people, calling urgently for preaching.

Spokane, Wash., September 8, 1900.

Bay Association

The fall meeting of the Bay Association, held with Grace Congregational church at Fitchburg, in the afternoon and evening of Tuesday, September 11th, was an occasion of profitable fellowship. It was a pleasure to meet with this young and progressive church, in its enlarged and attractive house of worship. An unusual number of delegates and members was in attendance. The papers, during the afternoon session, upon the general theme of "The Revival," by Messrs. Harrison, Nash, Goodell and W. H. Scudder presented the topic from different points of view. The first emphasized the need, and the second named the conditions, of a genuine and pervasive work of grace in human souls and in modern social life. The third exalted the ever-essential agency of the Holy Spirit, who must give impetus and life to every human movement and method. The fourth presented the training which should follow the choice of Christ and his kingdom by a human soul, placing a wise emphasis upon the development of the will as the vital thing in true spiritual culture.

Appropriately, at this first meeting after the separations of the summer, during which some of our number have wandered over the seas, the moderator suggested to the Program Committee that an hour be given to the fellowship of the Lord's Supper. This was enjoyed, Rev. C. R. Brown ministering at the table in the Master's name.

There was more of the spirit of devotion than usual at our meetings—at least more of the expression of it in prayers and hymns. It was a pleasure to have the leadership, during the few moments of prayer that followed Rev. J. K. Harrison's earnest paper, of our Brother Price, soon to leave for Guam on his new and important mission.

During the recess we "sat at meat" with our hosts, the members of the Fitchburg church, and enjoyed a few moments of post-prandial greetings, with the pastor, Bro. R. K. Ham presiding.

At the evening session, addresses of very great interest and rich in suggestion were given by Rev. E. D. Hale and Rev. G. B. Hatch, freighted with memories of their recent vacations in Europe. The contrasts drawn by the latter, in thrilling utterance, between the crucifix of Romanism and the cross of primitive and permanent Christianity, made us wish that every Congregationalist in the land, and, indeed, every American, could hear and ponder.

Miss Denton addressed the association, with force and great interest, on her work in Ja-

pan, and Mrs. Price spoke briefly of Micronesia.

The Association adjourned at 9:30, but not before giving unanimous and cordial expression of its gratitude to the Fitchburg church for its hospitality and good cheer, and of its sympathy with its work and joy in its outlook.

F. N. G.

Oregon Letter.

BY GEORGE H. HIMES.

On September 3d your correspondent drove westward from this city twenty-five miles; then northward over the ridge separating the waters of the Tualatin river, which joins the Willamette river, south of Oregon city a few miles, and the waters of Nehalem river, which enters the Pacific ocean at Nehalem bay. Following down the Nehalem to within about thirty miles from its mouth, another low range of mountains were surmounted, and thirty miles farther, in northward course, the city of Astoria was entered on the 12th, after traversing a distance of about one hundred and fifty miles. All but twenty-five miles of the journey was through a heavily timbered region, with sparse settlements, comparatively, so that the road was poor for much of the way, and except at just this season of the year almost impassable. The bottom land adjacent to the Nehalem river, and to the streams entering it upon either side, is extremely fertile. It is now all occupied by settlers and much of it is cleared and tilled. The high land adjoining is also fertile and when cleared will produce all cereals, grasses and vegetables in great abundance. It is now covered with heavy timber, and largely owned by speculators who are awaiting the time when they can dispose of their holdings to practical lumber men. This retards the growth of the country very much, and prevents the establishment of schools and churches. For more than one hundred miles only one church building can be found —that one belonging to the Evangelical brethren. In this service is held once in two weeks during the summer season. For six months each year the roads are so difficult to traverse that services are less frequent. In some of the school houses at other points services are occasionally held by other denominations. The people are hard-working, hospitable and intelligent, many of them settling in this valley within twenty years, and a large proportion coming hither direct from the middle West, where they were accustomed to all the privileges of churches and schools. This is a virgin soil for missionary effort, and seed sown there would in due time afford a good harvest, because as soon as there are good transportation facilities the country can easily support a heavy population. In its present condition it has all the elements of a superior dairy country—indeed, the writer knows of none better anywhere on the Pacific coast. The support of the population from the first settlement up to the present time has been stock growing, as that can be driven to market even though roads are poor. There are more or less Christian people, or those who are in sympathy with Christian effort, scattered all through this region—enough to form a nucleus for a Sunday-school at least every few miles, providing it could be undertaken in the right spirit. Numerous phases of Christian faith are represented among the settlers, so that it would require wise planning and discreet management to fuse the people into one mass. If this could be done great good could be effected. This region has been considered a terra incognita in many respects; but it lies right at our back door, so to speak, and deserves careful investigation. In a good many cases families are living in quite primitive conditions, but in these improvements are manifest, and the frame house is taking the place of the log house or the shack made of shakes. Good health abounds among the people, and that was what many of them sought who came from Kansas, Nebraska, Missouri. Illinois, Indiana and others of the states of the central part of our country.

Today the writer had the privilege of greeting your editor in the First church. At the morning service Mr. Ackerman invited him to present the cause of The Pacific. This he did gracefully and to the point, and it resulted in some additions to The Pacific constituency. The number here in this church ought to be at least fifty. This evening he will visit the Hassalo Street church. Tomorrow he will go northward to Puget Sound.

Rev. D. V. Poling of The Dalles church and Rev. A. W. Ackerman will exchange pulpits.

Rev. Henry L. Bates, principal of Tualatin Academy of Forest Grove, returned during the week from his vacation in the East. While absent he visited the home of his childhood.

Next Wednesday, the 19th instant, Pacific University begins its fall term, and Rev. A. W. Ackerman will deliver the address.

During the next church year of the First church there will be special musical services on the last Sabbath of each month, the topics to be presented being as follows, all embraced under the general head of "The Development of Church Music":

Sept. 20. Ambrose. A. D. 397. "Music as a War Cry."

Oct. 28. Gregory the Great. A. D. 550. "Music and Christian Unity."

Nov. 25. Palestrina. 1524-1594. "Music the Handmaid of Religion."

Dec. 23. Christmas Service.

Jan. 27. Bach. 1685-1750. "The German Emphasis." Special organ music.

Feb. 24. Henry Purcell. 1658-1695. "Reaction from Puritanical Psalmody." The

English tendency. The use of the choir and instrumental music.

Mar. 31. Stainer's "Crucifixion."

Apr. 7. Easter.

Apr. 28. Lowell Mason. 1792-1872. "The American Development." The service of song by the congregation.

May 26. The oratorio, "The Prodigal Son," by Arthur Sullivan.

The treatment of these topics by the pastor, together with the special work of the choir—Mrs. Rose-Bloch Bauer, soprano, Mrs. Frank J. Raley, contralto, Mr. Lauren Pease, tenor, and Mr. William A. Montgomery, baritone and director, with Mr. Ralph W. Hoyt, organist—ensures evenings of unusual helpfulness and most attractive services.

Portland, September 16th.

Men and Things in the Southland.

Dear Mr. Editor: What is the matter with Southern California, think you? Has the long drought dried up all the ink in the ministerial bottles, that nobody writes a word to The Pacific concerning our doings? For we have not ceased doing, neither can I think we have lost interest in The Pacific or [illegible]ach other. I for one open the paper [illegible] the "Church Doings" page first of all, [illegible]am inclined to berate my brethren that th[illegible]ver say a word. Perhaps it is that we [illegible]n so modest down this way that we ca[illegible]not bear to see our names in print, or at l[illegible]t to put them there ourselves. Brethren, we owe fellowship to each other and kindly offices to The Pacific. Let us have no more of this dull silence; even a little forwardness is better. Why should Dr. Williams, occupying with his people the handsomest church edifice in Southern California (always excepting the one which was its model) keep all the good things said and planned in that beautiful structure for strictly home edification? Why should that prince of preachers at San Bernardino, Davies, limit the inspiration of his utterance to a single congregation? I drove a score of miles to hear him preach one Sunday morning and was well repaid; why doesn't he speak a word to us all in our homes? I cannot scold the genial Goff of Riverside; he is in Chicago and ill, I hear. May he soon be restored to health, his people, and the larger fellowship that loves him. So Dr. Frary is sojourning "down East." He will bring back enough enthusiasm to make Pomona rejoice for a year, at least. When he gets home let him unstop the bottle and give us all a taste. There is Burr of Corona, bless him! He said a word last week. And he wields a pen—if he only would wield it—smooth and pointed enough to fill a column of The Pacific every week with polished gems. I can not speak with authority about the present status of the rest of those men "away off there." But we all know that Mr. Lathe of Pasadena has no end of interesting things to say. One of Dr. Day's deacons was in my congregation yesterday—away from home for refreshment, you understand. He had a good word for sermon and prayer-meeting, both at home and abroad.

Well, we are all getting ready for the meeting of Association with Brother Dorland's church in East Los Angeles. I am inclined to think from the look of the program that we shall all get so warmed up there and so interested in each other that we shall want to speak "often one to another" after we return home.

Now for a word about the men and the work nearer home. Mr. Dodd, who has been doing such excellent work at National City the past two years, has left us to take up work at Rialto. It was a disappointment to his people and to us all in this region that the Home Missionary Society thought it wise to discontinue an appropriation for that field, thus necessitating some change. National City is to be yoked with Chula Vista and is to share in the privileges of the ministry of the scholarly and lovable Abbott, who has won so large a place in the hearts of his people. Mr. Bradstreet, who came from a Massachusetts field to Lemon Grove and the surrounding country a year ago has been doing too much work and finds himself laid aside for rest. He is spending the summer at La Jolla, where it is understood he is fast recuperating. Mr. Abernethy of Poway and Ramona spent several weeks of vacation in San Diego, where his frequent presence and help in our services were highly appreciated. Mr. Edwards of Escondido is back from an outing in Los Angeles and vicinity ready to carry still forward the splendid work he has been doing for three years with his people. The San Diego pastors have spent the summer at their posts. Mr. Earl of the Second church keeps a discouraging field encouraged and happy. He links with it the field at La Mesa, driving some fifteen miles every Sabbath and speaking to an appreciative audience in the pretty little church which has been built at La Mesa under his leadership.

At the First church the work continues full of interest and encouragement. The prayer-meetings have been larger than usual during the summer. On Sunday evenings the pastor has been giving a series of "Short Talks on Great Men," which has been listened to by large congregations. The men spoken of in the series were Luther, Wesley, Edwards, Moody, Paton, Drummond and Gladstone. At present we are having a series of topics called "New Studies of Old Characters," in which the great men of Old Testament history are considered. It promises to be as interesting to the people as the preceding series. The church people are getting home from their outings among the mountains and by the sea. We shall plan for an aggressive fall and winter campaign. *S. A. Norton.*

San Diego, September 10, 1900.

A MOTHER'S PRAYER ANSWERED

In a very rough town in the far West lived a Christian mother who had grown old in the service of her Lord and Savior Jesus Christ. A few moments before her death she said to her pastor, "The Lord is with me all the time." She died on Friday, and was to be buried on Sunday.

On Sunday morning early the pastor answered the doorbell and saw standing there the woman's son, a godless, scoffing man for whom she had been praying for many years. He carried a bundle in his arms; handing it to the pastor, he said: "This is my mother's old family Bible, and in looking through the family record I found these words: 'Lord, I promise thee this day I will never cease praying for my children until thou bless them.' This is more than I can stand," said he, with great effort, between choking bursts of emotion, "and I want to take up my mother's cross right here where she laid it down." He also had his name enrolled at once as a probationer, so that it might take the immediate place of hers, which must be removed.

The hour of death is to the Christian the birthday of endless life—[Macduff.

I saw that there was no other way for the afflicted children of God to take but to go to God with all their sorrows.—[David Brainerd.

If his dark nights are as bright as the world's days, what shall his days be? If even his starlight is more splendid than the sun, what must his sunlight be? If he can praise the Lord in the fires, how will he extol him before the eternal throne? If evil be good to him now, what will the overflowing goodness of God be to him then? Oh, blessed "afterward!" Who would not be a Christian? Who would not bear the present cross for the crown which cometh afterward? But herein is work for patience, for the rest is not for today, nor the triumph for the present, but "afterward." Wait, O soul, and let patience have her perfect work!—[Spurgeon.

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There is the lesson of entire consecration. The branch has but one object for which it exists, one purpose to which it is entirely given up. That is, to bear the fruit the vine wishes to bring forth. And so the believer has but one reason for his being a branch, but one reason for his existence on earth—that the heavenly Vine may through him bring forth his fruit. Happy the soul that knows this, that is consecrated to it, and that says, I have been redeemed and I live for one thing.—[Rev. Andrew Murray.

Many Christians live and do in this world as if religion was but a by-business and this world the one thing necessary; when, indeed, all the things of the world are but things by the bye, and religion only the one thing needful.—[John Bunyan.

Dost thou well to be discontent when God has given thee the whole tree, with all the clusters of comfort growing on it, because he suffers the winds to blow down a few leaves?—[John Flavel.

DIVINE COMFORT FOR TROUBLED MINDS.

If one could refrain from thinking, he might escape trouble. It is thinking that disturbs our peace. As the sea is lashed by the tempest until great billows rise and roar and rush away after one another, and dash against the shore with tremendous fury, the thoughts of men disturb, agitate, and sometimes unsettle and wreck our mind. Thoughts concerning our work, our homes, our country, our sins, life, death, and eternity perplex and trouble the mind.

Is there no anchorage for the mind in these storms? The psalmist says, "In the multitude of my thoughts within me, thy comfort delights my soul." "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

"Blessed are they that hunger and thirst." Think of the picture that that suggests—the ravenous desire of a starving man, the most fierce longing of a parched throat. Is that a picture of the intensity, of the depth of our desire to be good? Do we professing Christian men and women long to be delivered of our evils and to be clothed in righteousness, with an honesty and an earnestness and a continuity of longing which would make such words as these anything else, if applied to us, than the bitterest irony? Oh, one looks into one's own heart and contrasts the tepid, the lazy, the occasional, and, I am afraid, the only half-sincere wishes to be better with the unmistakable earnestness and reality of our longings to be rich, or wise, or prosperous, or happy in our domestic relationships.—[Alexander McLaren.

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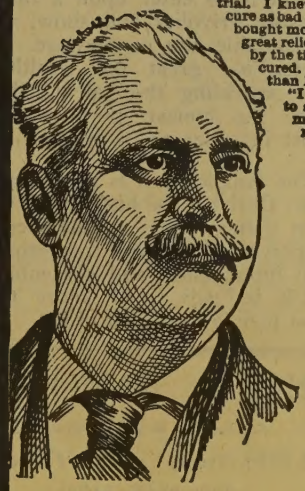
"One day Miss Kernans, a member of the family of the late Senator Kernans, of this city, told me about Dr. Williams' Pink Pills for Pale People and asked me to try them. I said I would and I made up my mind I would give them a fair trial, so I bought ten boxes. In my opinion the majority of people are not willing to give a remedy a fair trial. I knew that two or three boxes would not cure as bad a case as mine, but I found that I had bought more than was necessary. I began to find great relief by the time I had used five boxes, and by the time I had finished the seventh box I was cured. I had no more pain, swelling or numbness than I have to-day, and that was five years ago.

"I have recommended Dr. Williams' Pink Pills to a great many people, for there is no doubt in my mind that anyone who is suffering with rheumatism will be cured if the pills are given a fair trial." Signed H. L. BURNS,

March 9, 1900. 44 Brinkerhoff Ave., Utica, N.Y.



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We must look out and around to see what God is like. It is when we persist in turning our eyes inward, and prying curiously over our own imperfections, that we learn to make a God after our own image, and fancy that our own darkness and hardness of heart are patterns of His light and love.—[Charles Kingsley.

Life is not only worth living, together to his Father.—[Jeremy Taylor.

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Impatient people water their miseries and hoe-up their comforts; sorrows are visitors that come without invitation, but complaining minds send a wagon to bring their troubles home in.—[Spurgeon.

She was the fond mother of a fine baby. But it was a crying baby. She unclothed it and looked for pins. Nothing was hurting it. She looked to the baby's food. It was sweet and wholesome. But the baby still cried and wailed. Then she called the doctor. He examined the child and said "starvation."

"The child is crying for food." "But," said the mother, "it has all the food it will take." "The question of starvation" replied the doctor, "is not how much food is taken but how much is assimilated and goes to nourish the body."

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